The Churchman.

"The Church of the Living God, the Pillar and Ground of the Truth."

VOL. XXV, NO. VI: WHOLE NUMBER, 1255.] NEW-YORK, APRIL 5, 1855. [TRINITY BUILDING, NO. 111 BROADWAY.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn as follows:

In TRINITY CHURCH.....at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH..... 8½ " 5 "
CHURCH OF THE NATIVITY..... 9 A. M.
CHURCH OF THE ANNUNCIATION..... 9 " 4
[Sunday services, 10½ A. M. and 3½ P. M.
CHURCH OF THE HOLY COMMUNION..... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at 7½
On Saints' Days 2d service (with offertory for the poor) at 11 A. M.]
CHURCH OF THE TRANSFIGURATION.....¼ to 9 A. M. and 6 P. M.
CHURCH OF THE HOLY APOSTLES..... 9 "
CHURCH OF THE HOLY INNOCENTS..... 9 A. M. and 7 P. M.,
except on Fridays, when Evening Prayer with Lecture is at 7½ P. M.
On Saints' days and other Festivals, 2d service [Eucharist] at 11 A. M.
ST. LUKE'S CHURCH, Brooklyn..... 8½ A. M.
[On Festivals and Fasts, a *second* service at 5 P. M.
GRACE CHURCH BROOKLYN HEIGHTS..... 9 A. M.
ST. MARY'S CHURCH, Brooklyn,..... at 5½ P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR APRIL.

6 GOOD FRIDAY.
7 Easter Even.
8 Easter Day.
9 Monday in Easter-week.
10 Tuesday in Easter-week.
15 First Sunday after Easter.
22 Second Sunday after Easter
25 St. Mark's Day.
29 Third Sunday after Easter.

MAY.

1 St. Philip's and St. James's Day.
6 Fourth Sunday after Easter.
13 Fifth Sunday after Easter.
14, 15, 16 Rogation Days.
17 ASCENSION DAY.
20 Sunday after Ascension.
27 WHIT-SUNDAY.
28 Monday in Whitsun-week.
29 Tuesday in Whitsun-week.
30 Ember Day.

THE CHURCH AT HOME.

DIOCESE OF NEW YORK.

APPOINTMENTS OF THE PROVISIONAL BISHOP.

Good Friday, April 6, A. M. St. George's, New York.
E. Grace, Brooklyn Heights.
Easter Even, " 7, E. Holy Communion, New York.
Easter Day, " 8, A. M. Epiphany, New York.
E. All Saints, "
Tuesday in Easter Week, April 10, E. Grace Church, Albany.
Wednesday in Easter Week, April 11, E. Christ Church, Hudson.
Thursday in Easter Week, April 12, E. St. Paul's, Albany.
First Sunday after Easter, April 15, A. M. St. George the Martyr and Emmanuel, New York.
P. M. Zion, New York.
Tuesday, April 17, A. M. Trinity Chapel, New York. Consecration.
Wednesday, April 18, A.M. St. Mary's, Manhattanville, Ordination.
Second Sunday after Easter, April 22, A. M. Trinity, New York.
P. M. St. Mark's, Brooklyn.
E. Grace Church, Brooklyn Heights. Anniversary of Brotherhood.
Tuesday, April 24, E. Trinity Church, West Troy.
Wednesday, April 25, E. St. John's, Cohoes.
Thursday, April 26, E. Holy Innocents', Albany.
Friday, April 27, E. Trinity Church, Albany.
Third Sunday after Easter, April 29, A. M. St. James's, New York.
P. M. St. John's, Brooklyn.
Fourth Sunday after Easter, May 6, A.M. St. Mark's, New York.
P M. St. Ann's (Deaf Mutes), New York.
E. St. Bartholomew's (Meeting for Deaf Mutes).
Fifth Sunday after Easter, April 13, A.M. St. Paul's, Castleton.

New York.—On Sunday morning, a Confirmation was held by the Provisional Bishop in the Church of the Ascension, in this city, of which the Rev. Dr. Bedell is Rector. The edifice was completely filled on the occasion, and the utmost solemnity reigned throughout the services. We observed present some of our most distinguished citizens, and among these Lieutenant General Winfield Scott.

The sermon was preached by the Rector, from the words—"For to be carnally minded is death, but to be spiritually minded is life and peace." Herein, it was remarked, lay the great secret of our immortal state. The action of the mind in reference to religious truth, as leading to the carnal or spiritual state, was fully considered; the perceptions, virtues, and emotions exercised merely in a sphere of sense would suffer pride to grow up within the nature that would the more and more estrange both from God and man, till all spiritual union with heaven ceased, for if man loveth not his brother whom he hath seen, how shall he love God whom he hath not seen? The character of spirituality as giving exercise to the harmonious action of all man's powers and faculties, and not as something separate and apart from ordinary human life, was then exhibited, as well as the close connection between time and eternity, the latter being no sudden realization of a new state or condition, but serving only to give a freer development to the faculties.—At the ordinance of Confirmation, twenty candidates presented themselves. These were addressed by the Bishop at the conclusion of the service in respect to the position in which they were newly placed by the vows which, if taken with a full sense of their meaning and with the conscious purpose of fulfilling the solemn obligations they involved, rendered them free from sin, and placed them in a state of grace in which the ordinance of the Church might be made effectual for their spiritual benefit. They were instructed, if they would live a life of holiness, to set apart a portion of each day for retirement, in which, freed from all earthly associations, they might commune with God; daily to peruse the Gospels and Epistles, and rely for strength and grace upon God's blessed Spirit. Yet withal, they were liable to fail in their Christian course, in the transitional conditions of life, in entering on new spheres of duty to any they had heretofore experienced. Temptations to worldliness were never so powerful, or so apt to triumph, as then. A humble and reliant mind, the carrying religion into every act of life, and the seeking ever God's renewed grace, were enforced in simple and affectionate language, reaching to every heart.

In the evening, the Provisional Bishop held a Confirmation at the Church of the Holy Trinity, Brooklyn. The Bishop of Illinois preached on the occasion, from the words, "Against such there is no law". That, against which the Apostle declared there was no law, he showed, was that which could be comprehended under the term, the fruit of the Spirit—viz: "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance", of which it is emphatically declared, "Against such, there is no law". He forcibly illustrated this, first, as respects God; secondly, as respects man; and, last, as applied to our own hearts and consciences. His discourse was an eloquent exposition of the whole subject.—The Provisional Bishop of this diocese then proceeded with his Confirmation—laying his hands on as many as 50 persons of both sexes, several of whom were adults. This is the largest number the Provisional Bishop has confirmed on any one occasion, since entering on the duties of the Episcopate. At the close of the service, he addressed them very affectionately and impressively on the solemn duty in which they had been engaged, earnestly exhorting them, now that they had taken their baptismal vows upon themselves, to "work out their own salvation with fear and trembling". The church was crowded in every part. We have learned that in the eight years that have elapsed since the completion of the edifice, there have been Confirmations held in it by six different Bishops—a fact illustrative of the changes in Episcopal ministration to which this diocese has been subject. In that time, 411 individuals have been confirmed.

Monday evening, the Provisional Bishop preached and held a confirmation in St. Luke's Church, Brooklyn, of which the Rev. Jacob W. Diller is Rector. The edifice has been lately improved and enlarged by the addition of a transept and a chancel. The congregation is remarkable for its activity in all relating to home missionary labour; and the spirit animating this zeal may be judged from the fact that even the Sunday School children, sharing in the spirit which pastoral ministrations have here inculcated, presented last year to the Church in Austin, Texas, a valuable bowl for a baptismal font. The yearly contributions of this Parish to societies and institutions connected with the Church amount to two thousand dollars. This is one of the few churches in this diocese where daily service is punctually performed throughout the year, as well as an additional service in the afternoon of every Festival and Fast day. The people from time to time are earnestly entreated to comply with the Rubrics prefixed to the several offices for the ministration of Baptism; and on approaching Easter Day, as is the usual custom, the holy ordinance of Baptism will be provided. Amid so much that is excellent, we regret to have to find here as elsewhere, exception both as to the position and the performances of the choir. The transept improvement allowed opportunity to retrieve the original error as to the position of the so-called choir.

The Provisional Bishop spoke from the words, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Attention was called to the unseen powers that encompass us, and to the objects that lie before us. The means by which the conscience was stilled, life's true aims perverted, spiritual efforts vanquished, and heavenly emotions checked, were indicated; born not alone for exterior life, but with a spiritual and immortal part that endowed us with vast prerogatives, we were as Christians new created, living for eternal issues, sanctified by the breath of God's Holy Spirit, and encompassed by His holy angels. The incitements induced from a prospect of the glorious inheritance of the saints, were briefly considered; all our efforts were of no avail if holiness was not made habitual. The slightest events and acts of life were of import, as giving occasion to the conduct of the spirit. The tendency of the world on the sanctified soul was to incline it to fall off from life and grace. It was necessary to walk by faith, not by the opinions of the unsanctified multitude. In order to this, life's duties must be performed as in the presence of God; and these being well performed, the soul would reap comfort and peace and joy in all the changes of this mortal life. The ordinances of religion were alluded to in connection with the performance of a heavenly course.—The health of the Bishop, affected by a severe cold, and, we may add, the arduous labours he has latterly undertaken in his desire to extend, as far as possible, the much needed Episcopal ministrations to the churches of his diocese, prevented the topic of this evening's discourse being taken up in its full and complete relations. At its close, the ordinance of Confirmation took place, and twenty-nine individuals partook of the rite, six of whom, adults, had been baptized by the Rector on Palm Sunday. They were addressed by the Provisional Bishop in respect to the privileges in which they had been confirmed; and advised to prepare themselves to partake early of the sacrament of the Body and Blood of their Lord.

On Tuesday evening, the Provisional Bishop paid an official visit, according to appointment, to the General Theological Seminary.

—We understand that the new chapel erected for the parish of the Church of the Redeemer, South Brooklyn, will be opened for divine service on Easter Eve at 7½ o'clock, P. M., on which occasion a sermon will be preached by the Bishop of Illinois. This Parish has been only recently organized under rather peculiar circumstances; but by the untiring exertions of the Pastor, the Rev. D. P. Sanford, and the valuable assistance of his vestry, many difficulties have been surmounted, and a commodious structure is now completed, intended to serve as a lecture room to a church which they hope soon to be ennabled to erect, adjoining thereto, on ground already secured for the purpose. The location is well chosen, being in the midst of a growing portion of the city. We therefore trust that this laudable enterprise will be productive of an amount of good commensurate with the zeal of those by whose energy and perseverance it has been thus far completed.

New Jersey.—On Sunday (before Easter), April 1, in St. Paul's Church, Camden, the Rev. J. H. Smith and the Rev. Dr. Doane read Morning Prayer, and the Bishop preached, confirmed six persons (one of whom was from St. John's Church), and administered the Holy Communion; the Rev. E. K. Smith reading the Preface and assisting him. The Rev. Prof. Hyde and the Rev. Mr. Markoe (of the diocese of Wisconsin) were present.

In the afternoon, in St. John's Church, Camden, the Rev. J. H. Smith and the Rev. Dr. Doane read prayers, the Rector-elect, the Rev. E. K. Smith, catechized the children, and the Bishop examined them. The Rev. Mr. Markoe was present.

In the evening, the Rev. Mr. Weld and the Rev. Dr. Doane read prayers, and the Bishop preached and confirmed sixteen (making, with one at St. Paul's, seventeen) persons; the Rev. E. K. Smith reading the Preface.

Western New York.—The following are the Bishop's further appointments for the ensuing quarter:

JUNE.

1. Friday, at East Bloomfield, Confirmation, 10½ A.M.; at Bloomfield, do, 3 P.M.
3. Trinity Sunday, at Honeoye Falls, Confirmation, 10 A.M.; at Avon, do, 3 P.M.
4. Monday, at Genesee, Confirmation, 3 P.M.
5. Tuesday, at Mt. Morris, Confirmation, 3 P.M.
6. Wednesday, at Dansville, Confirmation, 3 P.M.
17. Sunday, at Utica, Calvary, Confirmation, 10½ A.M; Grace, do., 3 P M; Trinity, do., 7½ P M.
18. Monday, at New Hartford, Confirmation, 3 P.M.
19. Tuesday, at Whitestown, Confirmation, 10 A.M.; at Oriskany, do., 3 P.M
20. Wednesday, at Hampton, Confirmation, 10 A.M; at Rome, do., 7 P.M.
21. Thursday, at Oneida Depot, Confirmation, 10 A.M.

Maine.—Portland has got a handsome new church, St. Luke's, which will be consecrated in June. It is a substantial stone edifice. The style of it is the Gothic of the thirteenth century. The tower will be eighty feet high, and will probably contain a chime of bells. Over the principal entrance will be a rose window filled with tracery. All the windows will be of stained glass, including a triple window in the chancel. The pulpit and reading desk will be of English oak. The roof is to be supported by clustered pillars. Over the entrance porch will be a gallery for singers, and the second story of the tower will contain the organ. The walls will be painted in imitation of stone. In point of capacity, the church is designed to accommodate 650 persons, and is estimated to cost $15,000.

Massachusetts.—The Bishop has issued the following notice to the parochial clergy, with reference to the State Fast:—

Rev. and Dear Brethren, The Governor of this State having appointed Thursday, April 5, as the day of Fasting, Humiliation, and Prayer, for this year, and this day falling within Passion Week, I hereby revoke the Form of Prayer set forth by me in 1843, in order that the solemn services appointed by our Church for that week may not be disturbed;—excepting only that immediately before the General Thanksgiving shall be used the following:

Almighty and everlasting God, the King of Kings, and Lord of lords, look down, we beseech Thee, in mercy upon our country, and upon all the people of these United States. Spare us, good Lord, spare thy people: weigh not our merits, but pardon our offences: call to mind thy mercies, which have been ever of old; and be not provoked to visit our iniquities with a rod, and our sins with scourges. Shed the influences of the Holy Spirit on all the inhabitants of this land. May thine unmerited forbearance lead us to think upon our ways, and to turn our feet unto thy testimonies; and thus, meekly acknowledging our vileness, and truly repenting us of our faults, may we find forgiveness and mercy. We humbly beseech thee to behold and bless thy servant, the Governor of this State, and all in authority over us; and so direct and dispose their hearts, that they may truly and impartially administer justice, and maintain thy true religion and virtue. Prosper every institution for the promotion of sound learning and virtuous education. Bless the labours of the husbandman. Give peace in our time, O Lord. Endue thy ministers with righteousness. Be gracious unto thy Church; and let the light of thy Gospel shine upon all nations. These and all other necessaries, we humbly beg in the name and for the mediation of Jesus Christ, our most Blessed Lord and Saviour. *Amen.*

It appears that the liberal offer of Mr. Appleton for the institution of a Theological Seminary has unfortunately fallen through. A communication to the *Christian Witness* says:—

Some years since, the subject of establishing in Massachusetts a Theological Seminary for the Episcopal Church was agitated, and a most generous offer toward endowing such a Seminary, was made conditionally by a layman of Boston. Some measures were taken toward carrying out this design, and for a time everything seemed to indicate a favourable result. But circumstances occurred to prevent any final action, and at length the offer was withdrawn, and the project given up. This has been regretted by many of the best friends of the Church ever since. Had the Seminary been established and gone into operation, there can be no reasonable doubt but that the strength of our Church in Massachusetts and the neighbouring diocese, at this time would be much greater than it is.

Connecticut.—On the Fifth Sunday in Lent, the Bishop held an ordination in Christ Church, Hartford, and admitted Professor F. T. Russell to the Holy Order of Deacons. The sermon was preached by the Assistant Bishop, and the candidate was presented by the Rev. Dr. Goodwin, President of Trinity College. The Rev. Dr. Wheaton and the Rev. Prof. Jackson were present, and assisted in the services.

Pennsylvania.—The Offertory on Easter Day, it is expected, will be generally appropriated, throughout this diocese, to Church Building purposes. The Bishop has issued a circular to the clergy on this subject, in which he says,—

I have, on former occasions, recommended that on *Easter* day, the contributions of our people be requested in behalf of *Church Building* at points where houses of worship are much needed, but where the requisite means for erecting them cannot be obtained from the resident population. No Diocesan Society has been formed for the promotion of this object, so indissolubly connected with the propagation of the Gospel; and the prevalent practice of soliciting private contributions is liable to serious objections as inconvenient, expensive, and in its practical operation, unequal. It is hoped, therefore, that in every congregation throughout the Diocese, where there is no systematic arrangement for advancing it, the people may be allowed to enjoy on Easter day the opportunity of making their offerings to this important charity. *Be merciful after thy power. If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little; for so gatherest thou thyself a good reward in the day of necessity.*

Illinois.—The Bishop has made the following appointments for his Spring visitation:

Sunday, April 29, Third after Easter, Aurora, &c. Monday, 30, Oswego and St. Charles. Wednesday, May 2, Dixon. Thursday, 3, Grand Detour. Friday, 4, Belvidere. Sunday, 6, Waukegan. Tuesday, 8, Naperville. Wednesday, 9, Joliet. Thursday, 10, Lockport. Friday, 11, Bloomington. Sunday, 13, Springfield. Monday, 14, Jacksonville. Wednesday, 16, Pittsfield. Friday, 18, Quincy. Saturday, 19, Mendon. Sunday, 20, Warsaw (consecration). Wednesday, 23, Rock Island. Thursday, 24, Peru. Saturday, 26, Limestone Prairie. Sunday, 27, Jubilee College. Wednesday, 30, Pekin. Thursday, [illegible], Metamora. Friday (evening), June 1, Ottawa. Sunday, [illegible]ridge. Monday, 4, Morris.

THE CHURCH ABROAD.

England.—At the late Ordinations, the Archbishop of Canterbury ordained 18 deacons, and 7 priests; and the Bishop of St. Asaph, 2 priests.

Earnest endeavours were being made by the Bishops and Clergy at the date of our last accounts to impart the utmost solemnity to the day of Fasting and Humiliation appointed by the Queen for the 21st ult.

It had been ordered by the House of Commons, that the Rev. Henry Melvill, B.D., be desired to preach before the House at St. Margaret's, Westminster, on the day appointed by her Majesty for a general fast, and that Viscount Palmerston and Sir G. Grey do acquaint the reverend gentleman therewith.

The Bishop of London had sanctioned a proposal which had been made to him by his Clergy that the collections on the day of humiliation, may be devoted to the purpose of erecting and permanently endowing a church in some part of the Turkish dominions, for the benefit of the English, whether military or civil.

Great dissatisfaction prevailed in consequence of the Bill for legalizing marriage with a deceased wife's sister, having been read a first time with the support of Lord Palmerston.

Notwithstanding the efforts of several of the Clergy and others, headed by the Lord Bishop of London, to obtain an alteration in the market-day for the New Cattle Market from Monday to Tuesday, it is now stated that the Home Secretary, Sir George Grey, on listening to the request of the trade, will order that the days for holding the market shall be Monday and Friday, as at present in Smithfield.

The statement is reiterated that the obstacles which the Bishop of Bath and Wells has interposed in the case of Archdeacon Denison compelled the Archbishop either to forego further proceedings or to constitute a new court, as he was empowered to do under the Clergy Discipline Act. His grace's legal advisers, however, have given it as their opinion that though undoubtedly he might avail himself of the powers conferred on him by the act, the attempt would be so full of difficulty, perplexity, and procrastination, as to render the further prosecution of the matter unwise. The Archbishop has, therefore, declined any further action in the case.

Some unpleasant excitement, it appears, prevails in the diocese of Exeter, owing to the rejection of the Rev. J. L. Galton, of St. Sidwell's, from the committee of the Diocesan Training Institution. The new college is situated in the reverend gentleman's parish, and it appears to have been the custom at the Exeter, as at other diocesan training schools, that the incumbent of the locality should be on the committee. Mr. Galton was accordingly proposed at the last meeting, and rejected impliedly by Sir J. Kennaway, and avowedly by the Hon. W. Addington, because the Rev. gentleman is a High Churchman. It is mentioned, as showing the feeling upon the subject, that "a county magistrate," personally unknown to Mr. Galton, and simply from reading the account of the meeting in the paper, withdraws his annual subscription from the college, and transfers it to Mr. Galton's parochial schools, enclosing him a cheque for £5.

The Church was being called upon to aid in the cause of social reformation in Dorsetshire. A public meeting, presided over by the Marquis of Westminster, and numerously attended by the magistracy, clergy, and gentry, of the county, and ladies, had been held at Dorchester, for the purpose of initiating measures for the establishment of a reformatory school. The following resolution was adopted:—"That in the opinion of this meeting, it is most desirable that a reformatory school of religious and moral instruction should be established in the county of Dorset, to afford an asylum and opportunity of amendment to those who are destitute of the means of obtaining an honest and virtuous maintenance, and that donations and subscriptions be now solicited." Resolutions were also adopted nominating the Marquis of Westminster President of the Institution, and appointing a Committee of Management.

The Bishop of Lincoln appears to have made a powerful impression by his recent lectures to the working classes at Nottingham. An address signed by 910 persons was presented by the churchwardens of St. Mary's to the Bishop conveying their thanks. They say:—"We trust that these lectures will serve to strengthen the cause of true religion, by counteracting the spirit of infidelity which unhappily exists; and we are highly gratified by the proof which your Lordship's zeal affords to all of the deep interest which your Lordship takes in the spiritual welfare of this portion of your diocese. We pray that your Lordship may be long spared to the Church, and that the Divine blessing may ever accompany your Lordship's exertions for the cause of Christianity." The Bishop replies:—"If I might hope that my words have by God's mercy been made the means of strengthening the faith of any one who heard them, my labour would be abundantly rewarded."

At a recent meeting of the Society for Promoting Christian Knowledge, a letter was read from the Rev. the Chaplain-General, saying that 3,000 Prayer Books and 3,000 New Testaments are required for the Crimea, for the use of the troops, and he will undertake to pay half the amount. The grant was made.

THE WORLD AT HOME.

THE LAW COURTS.—The April Term commenced last Monday; but, being Holy Week, little more has been done beyond fixing days of trial. For the Superior Court this month there are three cases of libel. One is the musical case of Fry *vs.* Bennett; the others are political libels, Brennan *vs.* Greeley, and Barker *vs.* Greeley, and had their origin in the last general election.

MORTALITY OF NEW YORK.—The deaths in this city last week numbered 493, showing an increase of 37 on the mortality of the week previous. Of the deceased 101 were men, 99 women, 151 boys, and 142 girls. Of the 493, two hundred and eighty-six were children under ten years of age, and 78 were inmates of the public institutions.

SUNDAY LIQUOR DEALERS.—The carrying out of the designs of the Common Council in respect to the suppression of all sales of liquor on Sunday, would appear to meet with some difficulties in law, the test case having presented important points, a portion of which only have been as yet adjudicated. Of those decided, is that the defendant has no right to trial by jury; but the point chiefly relied on by the defendant, and yet to be determined, is that the selling liquors on Sundays is a continuous, and in respect to other days, not a divisable fact.

FAST FOR A DROUGHT.—The Governor of Alabama has appointed Saturday, the 7th of April inst., as a day of fasting, humiliation, and prayer, to be observed by the people of that Commonwealth, in view of the unprecedented drought which has dried up the channels of commerce.

THE NEW POSTAL ARRANGEMENT.—The new postal arrangement came duly into operation on the 1st inst. No letters can now be sent without prepayment. This should be borne in mind, particularly by persons transmitting money through the mails.

PASSING OF THE PROHIBITORY LIQUOR BILL.—This bill was passed by the State of New York Senate on Tuesday. Several attempts to modify its provisions failed. It was carried by 21 to 11 votes.

FATAL EFFECTS OF THE LAND GALE.—An extensive glass factory in the town of Progress, N. J., was blown down on Monday during the gale. Twenty-five of the workmen were buried beneath the ruins, most of whom are believed to be dead.

DRAUGHT OF THE HUDSON RIVER.—Considerable alarm is felt at Albany, on the discovery made at the breaking of the ice, that not only is there an insufficient depth of water for vessels of large tonnage, but that bars have been created during Winter, on which these are apt to ground. The scarcity of water is accounted for by the fact of the passing out of the ice without the annual freshet, induced by the cold weather.

BRIDGE ACROSS THE HARLEM RIVER.—It is proposed to procure a grant from the Legislature to construct another bridge across the Harlem River for the purpose of extending the rail road.

SECURITY FROM SHIPWRECK.—The Grand Jury of the United States District Court came in on Monday with a long Presentment, in which they enter into a detailed statement of the advantages to be derived from the construction of bulkheads in steamships; instancing the case of the *Vesta*, which survived the terrible collision with the *Arctic*.

MORE REMOVALS OF STREET NUISANCES.—During the last few days, the Mayor of New York has caused the streets to be swept of all the lewd women infesting them. Efforts, however, are making to set the proceeding aside as illegal.

THE CHLOROFORM CASE AT PHILADELPHIA.—It appears that Chief Justice Lewis has granted a writ of error in the case of Dr. Beale, on the ground that the jury were sworn to try his guilt or innocence, instead of according to the evidence; also, that he was sentenced to imprisonment and hard labour.

BROOK FARM.—This once famous seat of a socialist experiment, in which many notable characters of New England took part, has been sold at auction to a private purchaser. When the socialist experiment was abandoned, the place was sold to the city corporation of Roxbury for an almshouse, but as the care of paupers has become a State charge in Massachusetts, the almshouse was sold. Brook Farm was the scene of Hawthorn's Blithedale Romance.

SLAVE CASE IN CINCINNATI.—The United States Marshal has been committed to jail for contempt of Court, in refusing to produce the slave Rosetta before Judge Parker. It has been found that Rosetta is secreted from the authorities, having been taken from the jail.

CALIFORNIA.—Advices from San Francisco to the 9th ult., state that none of the suspended bankers had resumed payment, but the excitement had subsided. It was thought probable that none of the bankers would resume payment, except Messrs. Page, Bacon & Co. Since the previous steamer sailed, two new failures were reported. The Supreme Court has decided that persons enclosing land in the mining region, could not hold it against miners.

TRADE WITH JAPAN.—We find that the trade with our new neighbours, the Japanese, is likely to be prosecuted vigorously. Commodore Perry has signified to certain of our merchants what kind of goods are most likely to sell readily; and he is of opinion, from the variable character of the climate, "that woollen cloths of assorted qualities would be to the Japanese more acceptable than cottons, and these should be chiefly of the darker colours. But with regard to the colours, selections may be made by reference to the drawings of costumes which are to appear in the report of the Japan Expedition, to be published during the present year."

THE WORLD ABROAD.

Great Britain.—The Queen has commenced holding her Levees for the season. The American Minister was present at the first.

The Queen and Royal Family had left London for Osborne, in the Isle of Wight, for a brief sojourn at the royal marine residence, stopping at Portsmouth, on their way, to inspect the Baltic fleet, prior to its sailing from Spithead. The Court would pass the Easter recess at Windsor Castle.

A party of the Royal family, the Queen, Prince Albert, the Princess Royal, and Princess Alice, had visited the Woolwich Hospital. After inspecting the troops, the Royal visitors were conducted to the hospital, where they remained three quarters of an hour conversing with the sick men. They afterward went over the works, and inspected the Lancaster inventions, and the Minié ball machine.

Sir Robert Peel has accepted the office of a Lord of the Admiralty, vacant by the appointment of the Hon. W. Cowper to the Under-Secretaryship for the Home Department. The Right Hon. Vernon Smith has appointed Mr. Fitzpatrick Vernon his private secretary.

The Committee of Inquiry into the State of the Army before Sebastopol, had at the last dates sat ten days. The Earl of Lucan, Colonel Kinlock, Commissariat Officer, and J. McDonald, Administrator of the *London Times* fund, were examined. The evidence continued to show great mismanagement.

The Patriotic Fund now exceeds one million pounds sterling.

The Bank of England had taken the whole of the guaranteed Jamaica Loan of half a million sterling. An encampment is preparing for the foreign legion near Folkestone.

Since the death of the Czar, the general aspect of the monetary and commercial affairs had undergone a favourable change. Hopes of a cessation of hostilities were faintly entertained.

Lord Dundonald announces through the daily papers, that he has again made a movement in order to get his plan for destroying Sebastopol or Cronstadt "in a day" by some secret means unknown to any but himself and a few other persons sworn to secrecy, adopted by the Government.

The Earl of Shaftesbury accepted the office of Chancellor of the Duchy of Lancaster with a seat in the Cabinet, which he resigned in three days. The *Daily News* says:—"What a glance at the interior of his father-in-law's Cabinet may have revealed to his conscientious mind we may possibly never know. Like Cæsar, he might epitomize his recent proceedings in three words, and in the grand historical style, exclaim—'I came, I saw, I *bolted*.'"

The Royal Commission of Inquiry into the Roman Catholic College of Maynooth has made its report. "The Commissioners," says the *Morning Herald*, "seem to have fully understood the real object of Lord Aberdeen, and have wasted as much time as possible in doing nothing. The general result is, that a slight improvement might be effected in *this* department; and a trifling reduction in *that*; but of the main question—how the Protestant people of England might get rid of all connection with this Popish institution—the report says not one word."

In the House of Commons, Mr. Heywood succeeded by a majority of 34 in obtaining leave for introducing a bill allowing marriage with a deceased wife's sister or niece.

It is stated, that 5,000 cavalry are ordered to be ready to embark for the Crimea, with horses and equipments complete, within twenty-one days, at Portsmouth, Southampton, Plymouth, Liverpool, Dublin, and Cork.

The London Watermen's Company are bound by the terms of their charter to provide, in the time of war, a contingent for the naval service. Notice has been given them by the Admiralty to make up a first draft of 500 forthwith, the decision being by ballot. Great sensation has been created among the waterside population by this demand.

From the 19th to the 25th of February, there occurred at the hospitals in Turkey, and on board ships coming from the Crimea, 394 deaths. Of these, 106, or considerably more than a quarter, died of fever, which appears to be making steady progress.

The *Etna*, screw steam-transport, had left Liverpool with further large supplies of clothing for the soldiers in the Crimea, prepared by Mrs. and Miss Chesney, of Packolet Kilkeel.

When war was declared, about this time last year, it was estimated that an expense of seventeen millions would be incurred. Before the year was out, the expenses were increased to twenty-seven millions, and the estimates for the ensuing year are thirty-seven millions.

Lord Carlisle has resigned the presidency of the Royal Society of Literature, on going to Ireland as Lord Lieutenant.

It is said that the Pope is about to erect a colossal statue of the Virgin Mary at Rome, in celebration of the triumph of the Immaculate Conception dogma. Three hundred medals are to be struck of Virgin Australian gold.

France.—The Emperor's visit to the Crimea continued doubtful. Warlike preparations were as active as ever. Orders had been given to prepare transport from Toulon for 50,000 men and 8000 horses. General Weddel the Prussian Envoy, had returned to Paris. His mission had completely failed. Prussia refuses to accede to the treaty with the Allies, and will not therefore be admitted to participate in the conferences.

Spain.—Madrid correspondence gives details of the recent conspiracy in Cuba, and says that the Government has received confidential communications from General Concha, that the condition of Cuba inspires him with considerable uneasiness. He recommends that concessions be made to the Colony, and that a Cuban Deputy be sent to the Spanish Cortes. He begs the Government not to emancipate the slaves, which he says would be a fatal measure, and would cause Cuba to seek admission into the United States. If the Cubans be not pacified by concession, he says 20,000 troops could not retain Cuba to Spain. On March 8, the Government announced in the Cortes that tranquillity was restored in Cuba, and that the Government would do the utmost to prevent further difficulty. A vote of satisfaction was unanimously agreed to by the Chambers.

Austria.—The Austrian government had notified France and England, that the mission of the Austrian Archduke William to St. Petersburg is an act of sympathy merely—that it has no political object. Austria had addressed a new circular, dated March 8, to the Germanic Federal Governments, informing them that the Austrian Commissioner will present to the Diet a new proposition toward the effectual mobilization of the Germanic contingents. The circular also insists on the necessity of being prepared for all eventualities, and mentions that the Emperor Alexander had authorized Gortschakoff to negotiate for peace on the basis sanctioned by the late Emperor.

Prussia.—Prussia had also issued a circular dated March 8, to its Diplomatic and Consular Agents, stating there is reason to believe that the negotiations now in progress will terminate in peace. Prussia, by a decree likewise dated March 8, prohibits the exportation of articles contraband of war.

Belgium.—At the date of the last accounts, the Belgium Ministerial crisis continued. M. Theiux is charged with the formation of a Cabinet.

Russia.—MANIFESTO OF THE CZAR TO HIS ARMY.—The following is the Manifesto of Alexander II. to his Army, dated St. Petersburg, March 3d:

Valiant warriors! Faithful defenders of Church, Throne, and Country! It has pleased Almighty God to visit us with the most painful and grievous loss. We have all lost our common father and benefactor. In the midst of his unwearied care for Russia's prosperity, and the glory of the Russian arms, the Emperor Nicholas Paulovitch, my blessed father, has departed to eternal life.

His last words were—'I thank the glorious loyal guard who in 1825 saved Russia, and I also thank the brave army and fleet, and I pray God to maintain the courage and spirits by which they have distinguished themselves under me. So long as this spirit remains upheld, Russia's tranquility is secured both within and without, and woe to her enemies! I loved my troops as my own children, and strove as much as I could to improve their condition. If I was not entirely successful in that respect, it was from no want of will, but because I was unable to devise anything better, or to do more.' May these ever memorable words remain preserved in your hearts as a proof of his sincere love for you, which I share to the largest extent, and let them be a pledge of your devotion for me and Russia. (Signed) ALEXANDER.

A postcript presents to the Guards the uniform worn by the deceased Emperor, and directs them to retain on their accoutrements the initial of Nicholas. The manifesto concludes—"May the sacred memory of Nicholas survive in our ranks as a terror to the foe, the glory of Russia." The manifesto was considered warlike.

The War.—According to the accounts received by the *Asia*, the Allies have resumed firing upon the town. The letters of March 1 explain the discrepancy between the French and Russian accounts of the storming of the redoubts, on the night of February 23d. Both accounts were correct. The French did storm and capture two Russian redoubts, but finding them not tenable, from the murderous fire from the wall batteries of their enemies, they blew up the redoubts, and retired with the loss of 100 killed and 300 wounded. Advices from Balaklava report sickness decreasing, and the weather clear and frosty. Three miles of railway are now in operation. The rear of the Allies is greatly strengthened. General Burgoyne, chief of the engineers, has left. He is succeded by General Koner, who recommended, contrary to Napier's advice, an attack on Cronstadt. The Russians were fortifying in a formidable manner the valley of Inkerman. They were also erecting mortar batteries at Kamara to threaten Balaklava, and have sunk two more ships in the harbour of Sebastopol. In the accounts of the dates from the 7th to the 10th, are the following items:—"The French yesterday threw rockets upon Kamiesch, which set the town on fire. Two Russian officers have deserted to the English. Their siege works are proceeding with the greatest activity. The reported battle between the Allies and the Russians, in which Osten Sacken was reported wounded, is false." The Conference at Vienna formally met on Thursday the 15th of March. There were present one French, two English, two Austrian, and two Turkish Representatives. The Russian Plenipotentiary was not present. The Plenipotentiaries exchanged their powers, and proceedings were entered upon. The four bases and the interpretations given to them by the Allies having been set forth, the representatives of Russia accepted them verbally. One of the plenipotentiaries was hereupon deputed to draw up a minute or protocol of this, which was to be signed on Saturday, the first thing when the ambassadors met, and this document would constitute the basis of negotiations for peace.

LAST MOMENTS OF THE CZAR.—Various reports have been in circulation purporting to be the last words of the Emperor Nicholas. According to the English accounts, Nicholas, when addressing Alexander, advised him to make peace even at the loss of Russian influence in the Black Sea—that he, Nicholas, would take the responsibility, as he had not believed in the possibility of the Anglo-French Alliance, and that Alexander's constant effort should be to detach France from England, and unite Russia with Austria and Prussia. Nicholas then added that perhaps his pride had been excessive, and that God had humbled him therefor. Russian accounts say that Nicholas passed the last hours of his life in the consolations of religion. Having bid adieu to all the members of his family, individually, he said to the Empress, "Tell your brother Fritz, King of Prussia, to adhere to Russia, and never forget his father's policy." He then took leave of Counts Orloff, Dolgoronki, and Arlenburg, also of some of the favourite grenadiers of the household and personal attendants. All except his family having retired, he asked the Empress to repeat the Lord's Prayer. At the words, "Thy will be done on Earth as it is in Heaven," Nicholas responded fervently "Always," "Always," "Always." Soon afterward he added "I hope God will open for me his arms." He then became partially insensible for two hours; at noon he said something about a message to a dear friend not named, and something of Alexander and the garrison of Sebastopol. A few minutes afterward he drew a deep sigh, and expired. The body was exposed face uncovered, in the Chapel Ardente until the 16th of March, when it was buried with the usual Imperial solemnities.

Imperfect in original

EASTER DAY.

I got me flowers to strew Thy way;
 I got me boughs off many a tree:
But Thou wast up by break of day,
 And brought'st Thy sweets along with Thee.

The sun arising in the East,
 Though *he* give light, and the East perfume;
If they should offer to contest
 With Thy Arising, they presume.

Can there be any day but this,
 Though many suns to shine endeavour?
We count three hundred; but we miss,—
 There is but one, and that one ever.

—George Herbert.

HEBDOMADARY.

Thursday, April 5—*Maundy Thursday.*—Maundy is a corruption of the Latin name *Dies Mandati*, or day of commandment, because, on this day our Saviour gave the command to His disciples, both to celebrate the Blessed Sacrament of His Body and Blood, and also, after washing their feet, He bade them "love one another." There is another old English name for it,—Shear-Thursday, because, on this day, the country people sheared their beards and hair, that they might be neat and trim for Easter.

Friday, April 6—*Good Friday.*—This day was sometimes called the Pasch of the Cross, that is, the Passover; and some of the early canons enjoin that every one, except those to whom it would be positively hurtful—such as the old, the sick, and little children, should spend this day at least in strict fasting. Beside this day being a fast, it is especially a day of mourning for our sins, the whole burden of which was borne by the Saviour upon the cross. Because Christ's blood was shed for all mankind, the Church this day prays for ALL, *in* and *out* of the Church.

Saturday, April 7—*Easter Eve.*—Easter Eve is rather marked as a sort of day of rest, of quiet waiting for a great blessing which we know to be at hand, the Sabbath of Redemption, when Christ rested in the grave from His labour of sorrow, suffering, and death, even as God rested on the Sabbath from the work of Creation. This night was always spent in solemn watching by the early Christians, generally in the churches; and it was a time specially appropriated to administering Holy Baptism, when the new baptized, buried with Christ, rose again with Him to the new life.

Sunday, April 8—*Easter Day.*—"Easter" is a Saxon word, meaning "resurrection;" Easter Day, therefore, is "the day of the Resurrection." It is marked as the greatest feast in the Christian year, by the Anthems which precede the proper Psalms (placed in the Prayer Book before the Collect), thus distinguishing it from all other Christian festivals; and, also, by the command of the Church, that all persons, having been confirmed, shall receive the Holy Communion at that time.

Note.—Monday and Tuesday in Easter Week, are to be observed as Holy-days.

FOR THE YOUNG.

Easter: Its Character and Customs.

"What does the word Easter mean?" Willie asked.

"I believe it is derived from an old Saxon word, 'oster,' which means to rise, and thence Oster or Easter Day, on which our Saviour rose from the grave. From an early age, the Eastern and Western Churches have been at variance concerning the correct season for observing Easter; and a great deal of discussion, too often of anger and bitterness, has arisen out of the question. One of our principal proofs of the antiquity of the British Churches, and their independence of the See of Rome, is derived from this very fact of the difference between the East and West in keeping Easter."

"How so?" Willie asked.

"Why, I will tell you. It is considered very probable, that Christianity was first introduced among us from the East. There are various traditions about it; but certainly it was here among our old British forefathers long before the time of St. Augustine; and, at any rate, the Church of Rome makes no claim upon England *until the time of St. Augustine.* If, then, we are sure that when St. Augustine came, he found Christianity among us, there must have been a time when we were free of Rome. But, I must tell you, the Saxons had driven out the old British or Welsh into the more Western parts of our island; but the Saxons themselves, who drove them out, were heathens. When St. Augustine came, he came to convert these heathens, perhaps not knowing that there was another and an older race upon the island: just as we might now land on some shore of New Zealand, and while we were trying to convert the people among whom we came, should be astonished to find that there had been an older race, driven inward, who already knew what we came to teach them. Well, so it was with us. When St. Augustine, converting the Saxons or Angles, went further on from the bordering countries of the South, he found British Bishops, with their flocks, who knew about Christianity thoroughly well—as well as he himself did: only the singular part of it was, that their Church customs were altogether different; and among other customs, that of keeping Easter on a different day. This was so marked, that they could not agree. St. Augustine asked of them to change their customs, and conform to him, and submit themselves to his jurisdiction. But they refused, and kept themselves for a long time free, and would not join in the Western way of keeping Easter. And there is a very beautiful story concerning this, which you may find in old books, when you come to read them by and by, about an old hermit, and how he directed the British Bishops what to do, when the conference should take place between themselves and St. Augustine. But I will not detain you about it now. Only this, dear Willie: remember that the British Church in England is older than the Roman."

"What," said Willie, interrupting, "do you mean that the Reformation did not separate us from Rome? I thought we were all Roman Catholics before that."

"Yes," Eustace answered, "we were. You are quite right. Because, though St. Augustine, as I said, was for some time unable to persuade the British Bishops to join him, yet afterward it was brought to pass, and the British yielded to the Romans, because they were more powerful and clever; and so the Roman Church gained dominion over the whole land. All I meant to say was, that it was not always so. So that the Reformation, as it is called, only attempted to restore the freedom that the ancient British Churches had possessed from the first, nay, perhaps from the very time of the Apostles. Who knows whether St. Paul himself was not the first preacher of the Cross among the British? It is a sad thing to think of all this now, Willie: I mean the separation of the Churches, and the making two, when God would have one; and when we might have been still one, had not that wicked King Henry VIII. so mismanaged all the affairs of the Church, to meet his own lusts and bad passions, as to destroy all around him. But perhaps I may talk to you another time about this. Only now you will remember how important a thing it is, in history to mark the dispute about keeping Easter. You know the rule for ascertaining when Easter falls, now?"

"Yes, I think so," Willie answered. "The first Sunday after the full moon which happens on or next after the 21st of March, is it not?"

"And of course the beginning of Lent depends upon Easter, as there must be forty days of fasting observed previously, beginning on Ash-Wednesday. It was an ancient custom in the Eastern Church, for the Bishop of Alexandria, as soon as Epiphany was past, to send his circular letters to all the churches and monasteries of Egypt, to signify to them the beginning of Lent and Easter Day.

"In the early Church, we find great signs of reverence for Easter displayed. Prisoners (except those guilty of heinous crimes) were set free, slaves were often released, the rich gave more abundant alms to the poor—as we are told that the emperor Constantine gave most liberally, outvieing all others in zealous celebration of Easter, in imitation of the great gifts showered down upon man by our Saviour's Resurrection. The festivities, however, were altogether religious: public games and shows were forbidden, as well as all legal proceedings; and, as I have said before, Easter day and the season following was specially appointed for baptizing catechumens. Formerly, the first greeting on Easter Day which every one addressed to his neighbour was, 'Christ is risen'; to which the answer was returned, 'Christ is risen indeed'. This was in memory of His appearing to St. Peter, mentioned in St. Luke (xxiv, 34). This custom is kept up in the Greek Church. Dr. Chandler gives the following account of the Greek manner of celebrating Easter. 'A small bier, prettily decked with orange and citron buds, jasmine flowers, and boughs, was placed in the church, with a Christ Crucified, rudely painted on board, for the body. We saw it in the evening, and before daybreak were suddenly awakened by the blaze and crackling of a large bonfire, with singing and shouting, in honour of the Resurrection. They made us presents of coloured eggs, and cakes of Easter bread.'"

"I have often heard of Easter eggs; do tell me what they mean," Willie said.

"Learned men have traced the origin of this custom to the Egyptians, Persians, Gauls, Greeks, and Romans," Eustace answered; "for with all these nations the egg was an emblem of the universe, the work of the Supreme Divinity; and Christians have adopted it as an emblem of the Resurrection. Some learned writer has said, that the re-animation of the dead is not at all more wonderful than the process by which a living creature is formed in, and finally quits, a common egg. We find that among the heathen it was the custom to paint and stain eggs of various colours, and so probably the habit was handed on, without any particular meaning beyond that of decoration. We find it in all parts. Hyde (a learned writer on Oriental sports) says, that in Mesopotamia the market is full of hard-stained eggs at Easter, and for forty days after. The Russians go about presenting them to their friends, with the salutation, 'Jesus Christ is risen'; and in most parts of Europe, the custom either prevails or has recently done so. In some parts of England, especially in the North, Easter eggs are still prepared; and I remember once myself, when I was very young, having some given to me. They are sometimes called paste eggs, which is probably a corruption of Pasch eggs."

"I like that old custom," Willie exclaimed; "and when Easter comes I will prepare some eggs for poor little lame Johnnie Barton: it will please him so much."—*Cousin Eustace.*

For The Churchman.

EASTER EVE.

In spirit now with Jesus go,
To the shady realms below;
While happy souls in waiting there,
Shall the glorious tidings share;
Hear, pealing forth, the new-made song,
From the white-robed, martyr throng.

Here, within our Eden Home,
Let us still with Jesus roam;
Till golden sunset fades away,
Into sober twilight grey;
Then, with slow and solemn tread,
Near the mansions of the dead—

At the stilly vesper hour,
Move we to the chosen bower;
There the lengthen'd vigil keep,
O'er the tomb of Jesus's sleep;
Bend, and kiss the clay-cold brow,
Leave Thee till the morning now.

—Eliza Grilley.

Branford, Ct., Lent, 1855.

DAILY WORSHIP AND COMMUNION.

My brethren, in all that I have been saying I would ask you to remember, that I do not press the daily service of the Church as a forced duty, as a burden; I do not press it on you as an end, as if all religion consisted in it, as if none could be religious without it; I lay it before you not as an end, but as one means toward an end. The great end is salvation. I urge, that to pray to God daily, in His House, with your brethren, and with your Clergy, may be one means toward that end; and as such I urge it on your attention, as one of the privileges of your fellowship in Christ.

And if I urge it on the attention of the whole parish at large, much more specially do I urge it now on this portion of it, and on this congregation—a congregation, as you know, exactly consisting of the very class that is most unable to provide any worship for themselves, a class of poor and labouring men, who have no time, no place, no knowledge, except what, with God's blessing, they may get here. You will remember that it is but a few weeks since this place in which we are assembled was consecrated and made God's House. It was made God's House first and primarily, that from its Altar might be conveyed to you the sacramental communion of the Lord's Body and Blood, that precious life-giving Food, which you must ever consider as the primary object of religious veneration, and the first intention in the Christian man's worship. And so it is here fulfilled. For daily is this blessed Sacrifice offered here—no longer scantily or sabbatically, but daily. And you will remember herein, for your consolation, that by this great act of praise and deprecation, although you cannot be present at all times, and although perhaps you ought not *all* to communicate, still you will have the satisfaction to remember, that so far do we as Priests carry the idea of a daily sacrifice ourselves, that we would realize it not only in the lowest but in the highest of the churches' offices; we would not only pray to God daily, but pray to Him by that most precious Death and Passion which His Blessed Son suffered on the Cross, recorded on this altar. We would plead our cause with God, and, in pleading ours, we plead yours by that sacrifice, that He would have mercy upon us as a people, restore us to His love, and forgive us all our sins; we do this daily, as the notice informs you, at seven o'clock in the morning. And what follows from my saying this? Why, that when we, as many Priests and Deacons here dwelling together for the service of God, have done this *our* special daily worship, always inviting and being ready for as many as can be present, we then come and offer to you, as the great bulk of the congregation, the daily service of matins and even-song. And *how* do we offer it? Do we offer it you in a scanty and cold measure? In a barren and dry land, where no water is? Is it provided for you with the mere drudgery of a reluctant service, as a duty, not a delight, as a burden, not a pleasure? No, brethren. It is provided for you with the full solemnities of a choral service, with songs of David chanted to the ancient music of the Church; and we hope that you will all quickly learn to join in this glad melody, with the best member that you have. There is here the very highest morning and evening service which the Church contemplates. It is our delight to provide it for you, even as the highest Cathedral in this country provides it; and it shall be our pride to say that this, the poor man's Church, shall send up daily to Almighty God a service and an offering of prayer equal to that of the very chiefest in the land.

It becomes, then, imperative upon you to help us in this, by an habitual presence and an habitual participation in the offices of Prayer. "Hearken unto the voice of my cry, my King and my God; for unto Thee will I cry. My voice shalt Thou hear in the morning, O Lord: in the morning will I direct my prayer unto Thee, and will look up." Thus said David. And again he said: "In the morning, and in the evening, and at noon-day, will I pray, and that instantly". And again he said: "Seven times a day do I pray". Surely you will not be wanting once in the day at least? Will you, as Christians, permit the Jewish David to put you to shame? For David, remember, though so very devotional and holy a man, still did but live under the inferior privileges of the first Covenant. Shall David be on his knees early in the morning, betimes in the morning, at cock-crowing and at matins, and we Christians go on slumbering and sleeping, and care not for His glory Whom we serve—the Redeemer and the Saviour? How will God speak to us?—"You, who are priests of a Crucified Lord, are taking your ease when David and his priests were praying. You, who are a people ready enough to rise up early, and late to take rest, for your pleasure or your business, you will not stir a foot for the worship of your God till it be well nigh noon. Morning knows nothing of your voice of prayer, or your preaching, or your Eucharistic offering; your religion is all of an easy, indolent, matter-of-course character; you will take no trouble to worship Me, you will only do it when it is an agreeable variety in the decent occupation of a temporal rest. Where are your hearts, O ye people? where is your *love* of Me—where is your *fear* of Me? You have a cry for Me on the Lord's day; but where is your cry for Me in the daily morning office, when your strength and freshness of worship would be the greatest, and your voice of melody purest and most holy? And where is your cry to Me at the daily evening office, when nature, sinking into rest, invites you to look to Me, and looking there for peace and refreshing sleep, consigns you to the God Who made you, and the holy angels' guardian care, His Ministers? Where is your Evening Song? Where is your Morning Song? Where is your Noon-day Prayer? Alas, while all nature pours forth her tribute of praise, man alone is silent—and that man a disciple of the Cross"!
—*Rev. W. J. E. Bennett.*

ADAPTEDNESS OF THE PRAYER BOOK.

But when we come to examine the contents of this Book, how does its adaptedness expand to our view. For what condition of life, for what possible exigencies of man, does it not provide? It provides for its wants in the first moments of his being; and, no sooner is he born into this world of sin and misery, than it admonishes that he be brought to the baptismal font, and there prays that he may be "regenerated and born anew of water and the Holy Ghost." He grows in years, and still it provides that, like his Divine Lord, he may also grow in grace and wisdom, by means of a Catechism containing the Creed, the Lord's Prayer, and the Ten Commandments, and other things which as a Christian he ought to know and believe to his soul's health. Is this done? It then calls upon him to renew in Confirmation the solemn vow and promise made in Baptism, and invokes God's continued blessing upon him. Soon it summons him to the Holy Communion of the Body and Blood of Christ, and, in a service of inimitable solemnity and fullness, fills him with new life and strength in running the Christian race. Now perhaps he turns his thoughts toward the holy estate of Matrimony; his Prayer Book furnishes him with a form for its solemnization, which represents it as honorable and makes it impressive. Is he then the head of a family? The same volume supplies him with morning and evening Domestic Devotions, in which no want which either he or his may feel is forgotten. It loses not sight of him if he be among the sick, but, in an Order of Visitation for such, provides him with exhortations and collects suited to any circumstances of suffering; and, if he has learned their excellencies, he will feel, even on a dying pillow, their sufficiency for his needs; and, if asked what prayers he will then have, will say with the sainted Herbert, "the prayers of my mother, the Church; no other prayers are equal to them."* And have those prayers now done all that any could do for him while living? There are others still to hallow his Burial, and to commit his body to the ground in the hope of a blessed resurrection.

View also this Book as it presents to us, year by year continually, the life of our blessed Lord, and the examples of His Holy saints in the annual round of its Services. Beginning with the Incarnation, it prepares us, through four successive weeks, to hail that Day of Joy on which to us Christ is born, to us a Saviour is given. Then it carries us, in wonderful order, over the successive steps of His most holy life, reminding us of His obedience to the law in receiving the rite of Circumcision, of His Manifestation to the Gentiles, of His Presentation in the Temple, until it comes, after forty days of solemn preparation, to the most important week of all, the week of His Passion and Death. It afterward proclaims His Resurrection, and shows forth His Ascension, and commemorates the descent of the Holy Ghost whom He promised, closely following with a day in which we are expressly taught "to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity." Space would fail us to speak of the season which succeeds, and in which the practical duties of Christianity are taught more than its doctrines; or of the many Festivals scattered along the whole year, sacred to the memories of the faithful. But when all has been completed, what truth has been left out, which it is necessary for man to know; what duty, which it is necessary for him to perform? And is not that Feast on a Mountain, with the story with which the Christian Year winds up,† telling us to "gather up the fragments that remain that nothing be lost," truly emblematical of the feast which the Prayer Book has spread before us? Seeing the great number, with their varied wants, to be fed from its few pages, we might have been tempted to doubt of their sufficiency, and to ask, "What are they among so many?" But it confidently replied, "Make the men sit down." And they did sit down—wise men and simple, philosophers and peasants, "beside women and children"—and there has been enough and to spare. All have been filled, and none have been sent empty away.

We have room merely to glance at the Order for Daily Morning and Evening Prayer, to see how it illustrates the adaptation of the Liturgy to the wants of men. If we look at the General Confession, we shall find it so full that, under some one or other of its clauses, every sin with which a man may charge himself may be included, and yet not so minute but that all may use it. Of the Te Deum as a most satisfactory anthem of praise, even one who did not belong to the Church which uses it, has said, "It seems to unite one in spirit with the whole Catholic Church in earth and in heaven."‡ In the Litany are petitions against all calamities, from temporal evils to everlasting damnation; under all circumstances, in prosperity as well as adversity; of all kinds, for the traveller, the sick, the bereaved, and the oppressed. But it is unnecessary to pursue the subject, and we will conclude this part of it in the words of Dr. South, "I know no prayer necessary that is not in the Liturgy, but one; which is this, that God would vouchsafe to continue the Liturgy itself in use, honour, and veneration in this Church forever."‖

Thus has a hasty inspection of the Prayer Book itself showed us that it is suited to all the changes of circumstances and all peculiarities of individual feeling. And cannot additional proof of the fact be gleaned from the experience of those who have taken it as their spiritual help and guide? We can point to instances of men, in every station of life, finding their comfort in feeding their souls on this manna and proceeding on their pilgrimage, as no other food, save Holy Scripture and the Sacraments, has enabled them to do. From the pages of Hagiography it would be easy to collect a volume, which would give marvelous support to the position we are maintaining.—*Church Review for April.*

THE CROSS A SOURCE OF EASTER JOY.

The religion of the Cross is the religion of sorrow; and the efficacy of sorrow is in that Cross alone. Thence it pours forth like the precious ointment over the body of Christ, His Church, the members incorporate in Him. "So then if one member suffer, all the members suffer with Him." And surely, therefore, it is the highest and noblest privilege to be allowed to suffer persecution, ill-will, and death, for the sake of Christ's Church. And so St. Augustine suggests, that, as the traces of the crucifixion remained in the glorified body of the Lord, so in the glorified bodies of His saints, the wounds of martyrdom shall be perpetuated eternally as signals and tokens of love. And may we not add that these wounds shall be seen far and wide, glittering beyond the glory of the rest of the body with exceeding brightness, and that thence rays of heavenly light shall issue, concentring all in the glory of the Cross?

Yet let us beware of making too much of our sorrows, and fancying what is small to be great, and making difficulties for ourselves. Let us be manly; not cowardly, yet not presumptuous; meek, yet not gloomy; cheerful, yet not boisterous; sorrowing for sin, rejoicing in our resurrection and our life. Well may we rejoice if we can see the traces of crucifixion, even though they be seen in a body so long given up to evil as that of the penitent thief. On the dreadful day of judgment, the marks of the Cross will be seen on the Judge's glorious body; yet to the terror of the most, of the prosperous, the wealthy, the proud. Happy we, if we have the mark of the Lamb upon us. It was once marked on our foreheads to seal us for Heaven, but sin has in many cases half obliterated it. Sorrow, godly sorrow, marks us again therewith; and though the Cross be not so bright, it may become of a more loving, because more pensive glory. "Her sins which are many, are forgiven, for she loved much." Yes, the Magdalene loved much, because she had kissed His feet and bathed them in her tears. Sorrow and love are the flowrets of the Cross. And the Cross is the life of the world, the porch of Heaven.

Let us then rejoice, not only *before* the Cross, but *because* of the Cross. Let our only regret be, that we are not counted worthy to share more nearly in Jesus' cup of agony. For if we be faithful, the more our sufferings and self denial, the surer will be to us our tokens, the more satisfying "the witness of The Spirit with our spirits." And what to us the pains and bitterness of an hour, however severe those pains and that bitterness may prove, if so be that our hearts live in love; reposing meekly on that sacred hope, which "maketh not ashamed"; and which "we have as an anchor of the soul sure and steadfast, and which entereth into that within the veil." Wherefore, let the world boast herself of her honours, riches, and power; let her children gather together under the banner of pride, to go out to battle against the people of God; the lowly Cross shall be our standard. Let the intellectual despise that Cross ever so contemptuously; the selfish and sinful abhor it ever so relentlessly; let cowards be ashamed of it, and unbelievers speak hard things against it; yet God forbid that we, the members of His Body, "should glory save in the Cross of our Lord Jesus Christ." We will maintain it, in God's power, against all the hosts of evil; for though weak our strength, and frail our earthly weapons, "the battle is the Lord's, and He will give the enemy into our hands"; for "we come to them in the Name of the Lord of Hosts, the God of the armies of Israel, Whom they have defied."—*Steps to the Cross.*

EASTER SUNDAY.

Shut out from man's imaginary paradise the visions of hope, and soon would the pressure of reality cloud his brow, and wither the pulses of his heart. Placed in a state of being where the endowments of nature find ample scope for exercise, the various passions and emotions, thrilling through his complicated system, keep alive that essential mystery, united to a body hourly crumbling to decay.

Hope is a beautiful implantation of divine wisdom. It comes in the day of desolation and despondency, to light the home of the wretched, to throw a gleam of sunlight into the damp prison-cells, and play benignly over the convulsive features of death.

What wonder, then, that the disciples of our Lord, on beholding Him unresistingly yield to the power of His enemies, to suffer the ignominy of the Roman cross, should fly in dismay, at the demolition of their long cherished, but misguided hopes.

The Resurrection is indeed a triumphant festival, scattering the clouds lately enshrouding our holy Mother, and pregnant with joyful hope to ages yet in the womb of time. By it the grave, hitherto so melancholy, is illumined by a beam reflected from the glory of the risen Son of God. Therefore, O children of mortality! fear not to restore to the parent lap your bodies, sown as seeds for the general Resurrection. What though death's caverns be impenetrable to the light of sun or stars! What though the breath of morning and the dews of twilight seek not your still ashes! it matters not. Ye have done with the pleasures of sense. If pure and holy, your spirits will be rejoicing in the glories of a world which "eye hath not seen, nor ear heard," and which surpass man's limited comprehension. The Resurrection of the blessed Saviour, moreover, infuseth into the stricken heart the sweet consolatory thought, that the silver chords of love and affection, severed by death, will not be suffered to rust in the damps of the grave, but will be renewed and reunited in an eternal future of harmony and joy.

But we would not wander too far into the wide field of speculation. Enough hath been revealed for Faith and Hope whereon to lean. The way to heaven hath been traced by the finger of God. May we have grace to pursue it.

The Lord hath risen! "Blessings and honour and praise be to Him who sitteth upon the throne, and to the Lamb forever. Amen."

THE RESURRECTION.

Whose feet the early dews molest,
 Ere from the Eastern gate
Pale morn, in silvery mantle drest,
 Comes forth in quiet state.
Waking the birds from leafy bower,
 Stirring the insects' wings,
To cheer the lovely dawning hour,
 Ere sunlight upward springs.

'Tis Mary, sad in heart, whose tread
 The garden's dew molests;
Who comes the fragrant oil to shed,
 Where still her Saviour rests.
With aromatic sweets to strew
 The sacred body o'er,
And softer than the morning dew,
 Her gentle tears to pour.

And other footsteps, moving through
 The garden's lonely shade,
Brush from the flowers the pendant dew,
 While spicy scents pervade
The silent zephyr's folded wings,
 As Galilee's sad daughters come,
With zealous love and care, which brings
 Them early to the tomb.

Faithful they linger'd at the cross,
 Daring his foes to brave;
And weeping o'er their Master's loss,
 They follow'd to the grave.
First heralds of the Gospel, they
 The joyful tidings spread;
The rock! the rock is roll'd away,
 He's risen from the dead!

—*Joys and Sorrows of the Ecclesiastical Year.*

An Affecting Incident in the Crimea.

The following touching episode, from the pen of a German soldier, who, with a few comrades, resolved to have their *Christbaum* on Christmas eve, has been communicated by the Paris correspondent of the London *Christian Times*:—

We were in a broad ditch behind a few gabions. It was very dark; we had procured a poor little pine branch, which we lit up with candle ends; and a few coloured paper lanterns that we had made as artistically as we could, we suspended on the *tree*, or placed around it the gifts we intended for each other; they were portions of biscuit, and salted meat, &c., which we had set aside for the purpose, stinting ourselves for a week previous. The crowning gift consisted of two apples and the leg of a smoked goose, for which we had together paid six francs. The signal was given, the tree was lit up. We were full of joy, and expressed it as children are wont, by the side of their father's hearth. But soon these feelings gave way before deep gravity; our thoughts wandered to the dwellings of our beloved ones, to those beloved ones themselves, who at that very time were thinking of us with love, and, alas! with pain. And then our valiant Sergeant Nieumann spoke. No art was in that speech, but the penetrating tone of a soul moved by Christian emotion. He spoke of the past, of the present, with its threatening perils, and of the time to come, eternity—for which we must prepare, the more on account of these perils, with an extreme solicitude. He spoke of Him, who, from the midst of eternal beatitude, came into the world to seek and to save that which was lost. He said that, as His gracious coming was announced before Bethlehem to poor shepherds lying in the fields, thus it is announced at this moment to a handful of poor soldiers on the inhospitable shores of the Black Sea. He ended with a fervent prayer. No! never had a Christmas service so deeply affected us—warm tears ran down our cheeks furrowed with fatigue and cold. We forgot that rank or creed might separate us; each pressed his fellow's hand, and the one feeling which animated us all was that of lively affection in the holy and cordial love of the Redeemer! Our illumination was growing dim; the fire we had been permitted to light, and for which we had saved our scanty allowance of fuel, was going out; we threw in our beloved Christmas tree, then we took our repast together, sung a religious war-song, drank to our dear country, to faithful friendship, to the triumph of our arms, and to a glorious peace! Our fire was out; but the darkening clouds had dispersed, and over our heads shone thousands of stars. Once more we clasped our hands, wished each other a good night, and each returned to his quarters. On his way, one of those who had been with us received his death-wound from a bomb from the walls of Sebastopol!

MISSIONARY LIFE IN INDIA.

A Missionary's wife in India thus writes to the *Gospel Missionary* (England):

And now I must tell you how we spent our time. We usually rose between five and six o'clock in the morning, when my husband and his Catechist used to set off to visit the Christians living around, and some of his schools; and if they did not return till the sun was well up, I used to send our bullock carriage to meet them, as it would have been dangerous to walk in the sun. But my object in rising so early was that I might get washed and dressed before the natives came peeping about in every window and crevice, to see what I was doing; they told me they had only seen one white lady before me, consequently I was an object of curiosity to them; and I can assure you, if I had not got dressed for the day so early in the morning, I should have had no opportunity afterward. At the time I was thus employed the women we took with us were busy sweeping our apartment and making it clean, by washing the floor all over with cow-dung and water. You will, I dare say, think this a strange way of cleaning a house, but it is strictly true, and by far the best way in India of keeping a mud floor both clean and wholesome; it kills any insects, and hardens the floor nicely, and the room was dry generally by the time I wanted to go into it. I then gave orders about breakfast, and considered the time between *that* and breakfast my own for private reading (if it could be called private with so many black eyes peeping about). At nine o'clock we had our servants and all the natives near to attend our family prayers, and very quiet and orderly they were. From that time till one o'clock my husband was wholly occupied superintending the building of the church, and I had as many of the women and children with me as liked to come: I also employed myself with working and writing. The afternoon was spent in a similar way till five o'clock, when it was safe to go out; and at that time we used to visit the natives at their own houses. Such things as chairs are not known among the natives in the villages, but they always made me a nice seat by turning the rice mortar down for me to sit upon; my husband always seated himself upon the verandah or pial. After a little conversation, he sometimes read with them, and in cases of sickness used to pray with them also before leaving the house. On our return home we had tea, and then a short evening service with the people, and thus ended each day.

We remained three weeks at Arthanoor, at the end of which time the little church was finished, and we had it consecrated in the best way we could do, viz., by having full Tamil service in it. Each person presented some offering of gratitude for its completion; all that could give money did so, but the greater number gave their portion of rice, ghee, or fruit, and I well remember one poor man was so pleased that he could give four cocoa-nuts off his own tree. These offerings were converted into money, and the whole sent up to the Committee in Madras. I assure you my recollections of these three weeks are very pleasing indeed, for I never remember passing a happier time, and I became quite attached to some of the people, they were so simple-minded. And they are now, I hear, a very nice, orderly congregation, with a Missionary living among them.

On some occasions my recollections are not quite so pleasing, for I remember once being much annoyed at the treatment we met with from some natives, but I must not forget to say they were heathens. We were passing through that village called Trivalore, and as we were later in the morning than we ought to have been, the sun was getting hot, and consequently I was very thirsty. So when we got opposite the large tank I asked our bullock-driver to take my mug and fetch me some water to drink. Now this man was a high-caste man, according to our natives, but directly the people about the tank saw what he was going to do, they abused him dreadfully, and would not allow him to go near. He very civilly told them it was not for himself but for his mistress; but this made matters worse, for they declared all Europeans were Pariahs, and would pollute their tank even worse than himself. So we were obliged to travel on; and as my husband stopped to talk with a Brahmin at his house, he mentioned the treatment we had met with, and I saw he looked rather ashamed, and immediately went into his house and brought out some new milk in his little brass vessel, which he poured into my mug as I held it, and I drank it with great pleasure. Of course I neither touched his vessel nor he mine, consequently there was no pollution.

I tell you of these trifling events to show the different treatment we receive from the more ignorant heathens, and from our native Christians. In the former case, because they know nothing about the love and compassion of our Saviour, or of our holy religion, they will not even give a cup of cold water. But in the latter case our poor Christians are never better pleased than when they can show any act of kindness to us, and are always ready not only to give a cup of cold water, but they will immediately offer us the best they have, such as cocoa-nut water or new milk, if they have it by them; and all caste distinctions are done away with. May we all pray more fervently for the conversion of the heathen, and for an increase of true piety among our Christian converts, and then we shall have the happiness of seeing still greater proofs of their love to that Saviour who died for them, and who now intercedes for them in heaven.

The Late Czar.

The following brief history of the late Czar is taken from "The Men of the Time":—

Nicholas I., Pawlowitsch, Emperor and Autocrat of all the Russias, is the third son of the Emperor Paul and his second wife Mary (Sophia Dorothy) of Wurtemburg. He was born July 6, 1796 (June 25, old style). Nicholas was educated under the direction of his mother, by General Landsdorf, with the assistance of other tutors for special departments of instruction, among whom were the famous philologist Adelung and councilor Stork, who imparted to his pupil the elements of political economy. The grand duke devoted himself with peculiar ardour to the military sciences, in which he evinced considerable aptitude, especially in the art of fortification. He also manifested an early preference for music, and proceeded so far as to compose a number of military marches, which are said not to want merit.

After the establishment of a general peace, and when it was hoped that all the European States, restored to a firm basis, were entering upon a normal path, he visited several foreign countries, and travelled as far as England. On his return to Russia he hastened to acquaint himself with the condition of his expected inheritance, visiting all the provinces, and residing some considerable time in their chief cities. On the 13th of July, 1817, he espoused Charlotte, eldest daughter of Frederick William III. of Prussia; he is, therefore, the brother-in-law of the present king of that country. This lady (born July 13th, 1798) embraced at once the Greek religion, and took the name of Alexandra-Geodorowna.

The news of the death of Alexander, which took place at Saganrog, in South Russia, December 1, 1825, reached St. Petersburg, and was the signal for the outbreak of a conspiracy, long projected and widely ramified, whose leaders were to be found in the army. The insurrection took place under the very eyes of the imperial family, in the great square before the Winter palace; but through the cowardice, and perhaps treachery of one of the conspirators, Nicholas was enabled to defeat it, and having delivered five of the leaders to the executioner, banished the remainder to the mines of Siberia.

Upon learning his father's decease, Nicholas took the oaths of fidelity to his brother Constantine, who was at Warsaw, and imposed the same upon all the troops. Although the senators, conforming to the directions of Alexander, had opened the sealed packet which had been intrusted to them, with the injunction to preserve it intact until the Emperor's death, and had found in it the abdication of Constantine and the peremptory order of Alexander to proclaim Nicholas Emperor, the grand duke hesitated to avail himself of this authorization to assume power, alleging that such a resolution on the part of his brother could not be valid if made during the life of their father. But Constantine, who had received intelligence of Alexander's death several days before his brother, sent a number of letters to his family, in which he renewed his renunciation of the sovereign dignity, and declared that he acknowledged only Nicholas as Emperor of all the Russias.

In a manifesto, published December 24, 1825, Nicholas published an authentic relation of the circumstances which had called him to the throne, and the next day received the oath of fidelity. From that day to this all his thoughts have been directed to intensify and extend the power which he has inherited. In striving to attain this end no difficulty has been too great to be surmounted. He is the soul of his government, and probably does all that one man's industry can do to advance the social welfare of the nation, so far as may be compatible with his general policy; but he will have no co-adjutor in this work. Better maintain abuse than see improvements spring otherwise than from his own will. In Persia, Greece, Germany, Austria, and, above all, Turkey, his diplomacy has been ever active, and pre-eminently sagacious and successful. The European events of the last few years have immensely increased his influence on the continent, and have constituted him the pillar and ground of autocratic government from the Vistula to the Rhine.

Nicholas is succeeded by his son Alexander, Hereditary Grand Duke, who was born April 29, 1818. He married, April 28, 1841, Marie, daughter of Louis II., Grand Duke of Hesse. She was born August 16, 1824. He has has four children—Nicholas, Hereditary Grand Duke, born September 20, 1843; Alexander, born March 10, 1845; Wladimar, born April 22, 1847; and Alexis, born January 14, 1850.

* Walton's Life of Herbert.
† See the Gospel for the Twenty-fifth Sunday after Trinity.
‡ Richard Watson, Methodist.
‖ Sermon on "Brevity of Expression in Prayer."

COMMUNICATIONS.

For The Churchman.

QUESTIONS ON THE MEMORIAL.

Suggestions in reply to the "Questions" propounded by the Commission of Bishops upon the "Memorial."

Having been favoured with a copy of this Circular, I have ventured the following hints, in great haste, and in the midst of great labour and perplexity:

1. In regard to possible improvements in the education of the candidates for orders, nothing occurs, as being at all hopeful, unless it be a more thorough knowledge of the Book of Common Prayer, and a more unqualified assent to the doctrines therein contained, according to their literal interpretation. Let us respectfully venture an inquiry upon this important subject. How large a proportion of the Clergy of all orders can repeat correctly the Catechism? How many of this class hold *ex animo* the literal interpretation of the offices for Holy Baptism and the Eucharist?

2. In regard to preaching, it is perhaps safe to say, that it is already far better than the hearing. If it were more practical, and less doctrinal, more earnest and importunate, and more institutional, and less formal and perfunctory, it might help to arrest some. It is probable that some occasional services, like Bible Classes, and informal conversational expositions of the institutional teachings of the Church, might produce some good effect. But too much reliance should not be placed upon preaching. Devotional exercises seem to me to be more available for converting sinners, as well as for the perfecting of the saints. It has always seemed to me that if the Clergy could be made to say the prayers, as if they believed they were veritably addressed to the Almighty, and not to the people, it would scarcely fail to produce its effect in inspiring faith and reverence in the worshippers. And the oftener men are called to pray the better.

3. The surest way for the Clergy to reach those without, is to go to them, and thus demonstrate that a *bona fide* interest is felt in their spiritual and eternal welfare. And this, to be available, must be seconded by the laity, in so far disregarding social distinctions as to recognize, in every sincere Christian, a friend and brother. Until this is done in all sincerity, there is no hope of filling up our empty congregations. Those communicants who show, by their daily intercourse in society, that they despise those for whom Christ died, because they are poor, or ignorant, or have a coloured skin, must eat and drink damnation to their own body.

4. Itinerating evangelists would probably prove useless, if not hurtful. If the Bishops could be induced to devote more of their time to the cure of souls, throughout their dioceses, and the number of that order be very considerably increased, it might increase the number of the faithful. Permanent deacons would probably do some good in the regions where there was not strength to maintain the Ministry.

5. The fifth inquiry seems to me chimerical.

6. The sixth, in regard to family, Sunday school, or catechetical instruction, is probably well enough in its provisions, if it were properly carried out in practice.

7. Three services, upon Sunday, is enough probably in most cases; two is more than will be attended in many parishes.

8. The best mode of training boys, after they leave Sunday school, is probably as members of the Church in full communion, after the primitive mode. And if every young person were taught, in the language of the Baptismal service, that sponsors and parents are under a solemn promise "to take care that every baptized child be brought to the Bishop, to be confirmed by him, so soon as he can say the Creed, the Lord's Prayer, and the Ten Commandments, and is sufficiently instructed in the other parts of the Church Catechism;" and that no one, who was not altogether reckless of all hope on high, could be excused, we should probably find fewer renegades, and abandoned livers, among those who have been admitted into Christ's fellowship, by Holy Baptism. If young persons are taught to wait for some indefinite time, for certain undefined sensations of assurances of their fitness to take upon themselves their baptismal vows, almost one-half of them become notoriously evil livers, and a large proportion are finally lost to all usefulness, as examples of godly living. And the few who have vainglory and spiritual pride sufficient to affect such exercises, are not as a general thing quite satisfied with the simple and humble offices of confession and prayer assigned to them in the Church, and thus either leave her hallowed precincts altogether, or else become disobedient and disorderly workers therein. While, on the other hand, those who are brought up literally to work out their own salvation, with fear and trembling, feeling that it is God who worketh in them both to win and do of His own good pleasure, seldom fail of becoming useful and exemplary members and co-workers together for the upbuilding of Christ's body, the Church.

9. As to the laity of both sides coöperating with the pastor, there is, no doubt, need of reform. But the surest remedy which we could conjecture, would be to devise schemes whereby they may have something to do. They will generally delight to do it. The arrangement in the parish of the Advent, Boston, seems a good model for this purpose, as indeed, in most others. It is probably doing more than any other in the diocese, perhaps in any diocese. And it seems to be truly Church-like, with no tendency to ultraism. We are aware that this parish has been somewhat scandalized, but not more so than many other good things.

10. How can brotherly intercourse among the members be promoted? By killing pride and vainglorious conceit, both as to doctrines, usages, and property, as well as social position. By believing ourselves, teaching others, and acting upon the belief that the greatest of earthly good is to belong to the household of faith and to walk worthy of the vocation. Not only to talk Christianity, but to live it. To consider ourselves here, as having no abiding home, as strangers, seeking a city, pilgrims looking for rest.

11 and 12. How shall we secure the attendance of young men and business men in our congregations? A careful attention to the history of the Church in all ages will show something of this same deficiency in the attendance of men, in the vigor of life, upon the holy ordinances of religion. And this is especially true in times of great prosperity. It is a thing, in some sense, incurable. The great majority of worshippers, in all ages of the Church, have been the very young, the females, the sick and feeble, and the aged. Not many mighty, not many noble are called. But we must be content to labor and to wait.

13. In regard to pecuniary contributions, it would seem there is great cause of alarm lest we should be found altogether unprofitable servants, and our candlestick be quite removed. There is less done by the Church, in proportion to our means, by far, than any professing Christian denomination in the country. Something may be owing to the want of zeal, and the worldliness of riches which has always been proverbial for corrupting influences in the Church, since the Saviour was here upon earth. It is probably true, that the Church is cursed with an uncommon share of wealth, and a proportionate share of worldly-mindedness. But if we are faithful in bringing in the poor and despised of the world, those who cling to us for respectability merely, will either become active and zealous in building up, or will soon altogether fall off.

There is, too probably, a great defect in our system of making collections. If we had the daily service, as we ought to have, in every parish church, and should have if we were faithful Churchmen, and the daily offertory, if it were but small, it would show a great result, taking the whole country and the whole year together. It is the widows' mites, and not the possessions of the rich, which are destined to convert the world.

As to changes in the Liturgy, I have no doubt it might be done without detriment, and, possibly, with some advantage, in some respects. But it is certainly a very difficult and a very serious matter. If done at all, it would seem it should be by additions altogether; and even that seems to me very questionable, and better to be left to the Bishop of each diocese to supply occasional prayers, or services, as they are required.

But it has always seemed to me that we should require each parish minister to carry out the daily service, before we attempted any considerable alterations in the Prayer Book.

If the several dioceses could be made more independent of the General Convention, it would be a desideratum.

I see no hope of inducing any considerable number of ministers of other denominations to join the Church. As a general thing, they are better satisfied in their present positions. We shall always get a few, but generally the disaffected and captious and fault-finding; those who were careless before, and equally so after their change of position. The idea that any considerable advance is to be made toward unity among Protestants, in this mode, seems to me exceedingly chimerical, not to say quixotic. I do not think much can be effected by mere paper canons and resolutions. What the Church needs is more vitality—more of the life of God in the souls of its members. All attempts of the kind here proposed seem to me like attempts to assist the breath of a dying man, by means of the blow-pipe, or to galvanize a dead body into life and health. The very attempt, however, seems hopeful, inasmuch as it is a public confession of our consciousness that the coldness of death is already upon us.

A MEMBER OF THE LAST GENERAL CONVENTION.

For The Churchman.

A TOUR IN THE GREAT WEST.

We were aroused from our uneasy sleep at 7 o'clock in the morning, by the announcement that half an hour would be allowed for breakfast at "Altoona."

On emerging from the cars, what was my surprise at beholding a village, a church, and a magnificent hotel, upon the top of the Alleghanies, where, a few years before, was a vast, uncultivated wilderness of pine forests, mingled with laurel thickets.

My mind immediately wandered back to the days of my college life, when I had crossed these wild mountain heights, alone and on foot, plodding along an almost unfrequented cart track, through snow ten inches deep, on a journey to see my Eastern friends: having 250 miles to travel, and only $3 in my pocket.

At that time, I walked seven miles without seeing any signs of life, other than the track of the panther, or the wild cat. Twenty years have elapsed, and the skill of the engineer has made the desert "to bud and blossom as the rose."

In the majestic vestibule of the station house, which is some 200 feet in length, we found about 100 basins arranged with all the conveniences of the plumber's art, into which 100 fountains poured their cool and sparkling streams of pure crystal water, and invited us to refresh ourselves. On entering a spacious hall, capable of accommodating some five hundred persons, we found a sumptuous repast. It is very much to the credit of the house that everything on their table was of the first quality and in great abundance, with only one exception, and that was fully equal to the ordinary fare in our city hotels.

Pittsburg: I find that the Church here has been rather weakened than advanced, by multiplying the numbers without securing the strength of her parishes in this neighbourhood. I believe there are some ten efforts at parish making in the vicinity, without an increase, but rather a diminution of real vigour in any of the larger ones. This remark applies more especially to St. Andrew's, named (we presume) after its excellent founder, the agent of the Evangelical Knowledge Society. The history of this church is very instructive.

As long as its zealous and devoted pastor kept up his prayer meetings, and other means, which are so much prized by other denominations, he secured the attendance of a large congregation, which erected a church, and under his successor, the Rev. Mr. Preston, paid off their debts.

But having relaxed, in a measure, the energy with which popular means of religious culture were prosecuted; and becoming, like Ephraim, "a cake not turned," St. Andrew's has witnessed the rapid growth of a large and useful Methodist congregation on the next block, who have their Gothic church and parish school, &c., while she has scarcely been able to hold her own.

From the experience of this, and other similar congregations, we learn that any compromise which seeks to win the masses by means of religious culture which are popular, must necessarily be a failure; that, like the energetic founder of St. Andrew's, we must adopt *all* the means in use among the denominations, or like Ravenscroft and Moore, we must depend on the simple presentation of a crucified Saviour by the Church as the wisdom of God and the power of God to save men.

I think, however, that our clergy overlook too much a really valuable element that Wesley rescued from Apostolic times, the *social element in the Church.* Our wealthy people ought to know and love the poor of their own communion; and they ought to be together frequently, as a social body, and learn to feel for and with each other, and also to co-operate in our militant operations on the masses.

There is no church in Pittsburg, at the present day, which surpasses, in its vitality and resources, that which was left there by the Bishop of Vermont a quarter of a century ago. And yet the Presbyterians have grown, and multiplied; and they have gathered there in their pulpits all the advantages of the most commanding talent, the most experienced piety, and indefatigable energy.

When will our Church learn, that it is folly to build a second class church in a city where there is a first class one already established; and to expect it to become strong and self-supporting. How many noble men have been sacrificed by attempting to carry out such a plan?

In looking over the various city missionary efforts, I find that there is this defect. While the educated missionary is expected to labour in a field, which requires constant expenditures in charity, and where ignorance values rank, wealth, and dignity too highly, he finds himself outranked in *salary* by the settled clergy, who have $2,500, and he only $700; outranked in *dignity*, for in all the services at consecrations of Bishops, Conventions, &c., he stands aside, and his patron is asked to officiate: and if he gets crippled or superannuated, he must go to the poor house, as was the case with the Rev. A. S. Therefore our missionaries are required to make brick, and no straw is given them. They should have $1,000 a-year, and if, after seven years' service, they get crippled, they should retire on half pay. They should also be, *themselves*, the almoners of the charities of the city churches to the poor, in order to increase their influence over the masses; and they should have aid from their brethren in establishing schools for the poor. Yours, &c.,

AN EVANGELICAL CHURCHMAN.

For The Churchman.

CHURCH ARCHITECTURE.

MR. EDITOR:—It would be superfluous to call the attention of your readers to a fact, the importance of which scarcely a number of your valuable journal fails to impress upon one, namely, the claims which ecclesiastical Architecture has upon the minds of all shades of intelligent Churchmen. These claims are universally admitted. High Church, Low Church, Broad Church agree, at least in this one thing, that buildings erected in God's honour should have in them some pretensions to religious beauty. In what that beauty consists, and by what standard that beauty should be tested, are questions fraught with interest to us all; not less to those who have already reared a temple, and are naturally anxious that their endeavours to impress men with feelings of veneration when engaged in the services of the Sanctuary, should have been successful, than for those who contemplate so good a work. Like all other arts, that of Ecclesiastical Architecture must be studied in proportion to the amount of enjoyment we may expect to draw from its productions. It is absurd to think that it has no canons which must be obeyed, no laws which cannot be violated with impunity, no mysteries which require the key of knowledge to unveil them. The uninitiated may and do frequently arrive at a right conclusion as to the merits or demerits of a church building; but most frequently they have but a dim perception of the causes which have led them to the truth, and in many cases, alas! their pockets have to pay for a series of experiments, which, in the end, has produced but a series of blunders and a jumble of incongruous fragments, instead of one harmonious consistent whole.

Before the corner stone is laid, the mind of the Architect should grasp his Church as a Unity; important as detail is, it is but as words compared with the idea to be expressed by them. Starting on this high ground, as the work advances, details come to him as readily as words give utterance to the imagination.

Reverse this; let some vague, uncertain notion be the starting point; let no principle, no firm, settled, comprehensive idea be the basis on which he always falls back, and inevitable failure and extravagant expenditure of funds must be the consequence. I know that Committees, and Vestries, and Rectors, and Churchwardens are generally charged with deviation from the original designs, as the cause of all this; but I also know that, in the great majority of cases, when such charges are made, it is but as a screen to cover the ignorance of the Architect, whose original plan either could not be carried out at all, or if it could, it would be to his own lasting disgrace. Let Architects only show to Building Committees that they are thoroughly *au fait* at their work; that they have a reason for all they do; that they know the effect of certain plans before they are carried out; that without tedious and incomprehensible drawings made in their office, or setting mechanics at work by the week or month, a suggestion, if adopted, will be good or otherwise, then Building Committees will have entire confidence in their Architects, and the latter will be ashamed to shirk responsibility from their own shoulders to those of others who should not bear it. The story of the erection of some of our largest churches would be an apt commentary on the above, and to prevent such recurrences in future, it would be well, before we commence building a church, to know a little what we want and what we are to expect.

A church, like all other buildings, should be exactly adapted to its destined use. A church is a building *per se.* It is not merely a building in which all the worshippers should be able distinctly to hear the services; neither is it a building in which the officiating clergyman is to see and be seen by the congregation; nor is it a building alone, whose dim religious light and mysterious shadowy beauty help to subdue the hearts and mellow the feelings of its inmates into unison with itself. A perfect church should possess all these characteristics. Its form should invite the mind to repose; its lines should lead the mind upward; its carvings should be suggestive of Christian faith and love; and its decorations shadow forth the hope of future glory. Its furniture throughout should be expressive of their intended purpose; and the degrees of adornment thereof be in accordance with the importance of the services requiring their use. Unmeaning carvings, costly screen works, concealing or separating nothing, canopies without stalls, stalls without priests, Roman niches unfilled by Catholic Saints, are to my mind no better than superfluous rubbish, got up for show, to be pulled down or smothered up at no very distant day. It is a thousand pities "to overstep the modesty" of our actual wants for the mere purpose of producing meretricious finery. Whatever our hands find to do, let us do it with all our might; but in the name of common sense let us be satisfied with doing our duty, and not expend our energies on works of architectural supererogation. I have been led to these latter reflections by reading your article, in last week's paper, on Trinity Chapel. I cannot agree with the writer in some of his criticisms, but his strictures on the entirely original, slim, wiry canopies that encumber, while they disfigure that Chancel, have my hearty concurrence. Indeed, they are altogether "too novel to be good." It is reported that it is in contemplation to line the wall between the floor, and these matchless canopies, with oak paneling. To say nothing of concealing the present handsome Caen stone wall, and recessed arches (by this plan entirely blocked up), I much fear the effect of this additional wood work will bring with it new difficulties. That in Trinity Church should be a sufficient warning. We all know the trouble that gave, and hence it is really to be hoped we have been misinformed on that point. It is not quite fair to criticise a building too closely before it is finished, but sometimes, as in the present instance, a suggestion may not be out of place. Those who have watched, if we may venture to use such a term, the redevelopment of architecture in the Mother country, within these last few years, cannot fail to witness with anxiety its growth among ourselves. We are not trammeled by many things which keep back originality in England. It is our own fault, if in our churches all the holiness of beauty is not to be seen; but originality without taste, novelty without principle, and imitation without discrimination, will nip ecclesiastical art in its bud, and spoil the fair prospect which we hoped was stretching before us in the future. We are no advocate for cheap churches, where funds are ample—

"High Heaven disdains the lore
Of nicely calculated, less or more."

But on entering and examining many a modern church, even where meanness is frequently stamped on many portions, we not unfrequently are compelled to ask "to what purpose is all this waste?"

One of the first principles of architectural propriety is economy; nothing should be thrown away; nothing but should have its proper use; utility should be ornamental, and ornament have more than its mere prettiness to recommend it. This is a standard by which we can readily judge up to a certain mark of the quality of all architectural works; it fails not whether we apply it to the modest village church, or the stately Cathedral pile. I have not now time to attempt to analyze the beautiful in architecture, suffice it that at present its negative has been hastily commented upon. At a future time I may possibly trouble you again on this interesting subject. ARCHITECT.

New York, March, 1855.

METHODISM AS A SECT.

"We are the youngest of all the large sects". Such is the admission of the chief organ (we believe) of the Methodists in this city. And it is thus explained how it comes to pass that they are a sect at all:—

It is well known that Mr. Wesley and the Methodists in his lifetime considered that it was their great duty to reform the "Church of England", and that they were only its auxiliaries. As the old Minutes show, they invariably used the words "society", and "preachers", and actually *forbade* the use of the words "Church" or "ministers", applied to Methodism. The few Methodists ordained in the Established Church alone administered the sacraments, and received the title of "Reverend".

After Mr. Wesley's death, the last link to the State Church was broken. Ireland was very differently situated. The Methodists of the larger towns and safer districts, feeling their dependence, and encouraged by liberal offers of missionary aid from their English brethren, urged the change from a "society" to a "Church", with its own sacraments, and in 1816, carried their measure in the Conference by a small majority. The convulsion that followed was fearful. The majority of the Methodists went forward and administered sacraments as a Church, like their brethren in England; but a large minority of nearly ten thousand, resisted the change, insisted on remaining as a "society", as Mr. Wesley left them, and adopted the official name of "Irish Primitive Wesleyan Society". We fear that beneath the sneers about "reverend" and "Church", there is concealed a little Methodist Puseyism. They probably mean that these "Irish Primitives" are not quite in the "regular line", or, in other words, in the *Methodist Apostolic Succession.* Indignant as we honestly feel, we cannot but smile. We once heard of a man so elated with sudden riches, that he forgot all his poor relations, and did not know even his grandfather. This unchurching of Methodists, or fellow-Christians, because they do not lisp our Shibboleth, really deserves a sound lecture. We have long desired such a chance. Of all forms of intolerance, we think Methodist bigotry the most inexcusable. We are the youngest of all the large sects, and we sin against the light of the world's last century. *We have no ancient fabric to worship.*

This all sounds very candid. But why are they a sect at all? Can the writer of such an admission as the above really suppose that they are pursuing the path of Christian duty in so being? Why, is it not a confession that they are schismatics? For is not schism "a breaking off from communion with the Church"?

No pious writer takes a more liberal or charitable view of the question of schism than Nelson; and see how unmistakably he places such a case under condemnation:—

It is a causeless separation from such governors in the Church as have received their authority and commission from Jesus Christ. If there be a sufficient cause, then there may be a separation, but no schism. But if there be no sufficient ground for the separation, it is schism, that is, a culpable separation, which was always reckoned a sin of a very heinous nature. For St. Paul charges the Ephesians to keep the unity of the Spirit in the bond of peace, because there is but one God, one faith, one baptism, and one body of Christ. The same doctrine is taught in the writings of the first fathers of the Church, particularly St. Ignatius and St. Cyprian; and this was reputed a great sin by them, even before the Church and State were united, and when the meetings of the schismatics were as much tolerated by the State as the assemblies of the Catholics. For toleration does not alter the nature of schism. Such laws only exempt the persons of schismatics from any penal prosecution. Donatism and Novatianism were counted as damnable schisms, under the reigns of those emperors who granted toleration to them, as under the reigns of those who made laws against them.

Now, in this country, at any rate, it is altogether a "causless separation": there cannot possibly be any "sufficient cause". Even Episcopacy is not a stumbling-block. And the obstacle of a State Church is not in the way. They are, therefore, altogether inexcusable for being a sect, and making themselves schismatics,—utterly contravening the injunction of the Apostle, that there must be "no schism in the Body."

FINE ARTS.

In addition to the sacred paintings of the Roman Gallery at the Stuyvesant Institute, to which we have already adverted, there are others worthy of attention, of which we may mention, *Mary Magdalen, by Guido*, who, in the repose of woods, and amid a scene that favours thought and contemplation, looks up, in reclining posture, to the deep blue of the cloudless heavens. A holy spiritual communion is made manifest, which has its own effect on the spectator, and charms while it elevates the spirit. A painting of extraordinary artistic merit is the *Head of John the Baptist*, by *Leonardo de Vinci*, which appears so wonderfully real, so typical of all the phases of a violent death on the person of a meek and holy man, as will occasion its being judged, by not a few, the *chef d'œuvre* of the collection. Undoubtedly, in none is artistic merit so apparent; and this is the more noteworthy, that the artist had to deal not with life, but the mere traces of its former existence on the human lineaments; not with a full and flashing eye, and the inspired emotions of the heart, and glorious conceptions of the intellect, but with the languor of a death-like repose

—"that settled air
That fires not, wins not, weeps not now."

There are productions other than sacred in this collection that will prove equally attractive to the general visitor. We may instance the landscapes, and scenes in pastoral life pertaining to the Bolognese school, and the noble sketches of the warfare and sieges of the great masters of the Florentine school. Some of these take us into the heart of Asia, to the tents and the races of the desert; others to mountain fastnesses and suburban views; others to the borders of the grand plateaus that stretch off from the cities of Italy, bathed with the brilliant hues of a warm and languid atmosphere, and adorned with aqueducts, bridges, and temples, the records of an earlier day. There is a superb painting of the accomplished Cardinal Mazarine, and life portraitures of the Popes Innocent X. and XI.—the severe features of the former, on which the lines of thought and care, and the evidences of an ascetic spirit are visible, strangely contrast with the rotund and joyous countenance of the latter, who seems untroubled by any weighty concern, and is a personification of the luxurious ease so often attained in the service of the Roman Church.

JUDAISM AND CHRISTIANITY.

New evidences are continually transpiring,—indeed, their very frequencey prevents their arresting public attention as they otherwise might do—of the practical results of an active Christianity in our midst in ameliorating the miseries of men, and instituting and forwarding those numerous benevolent and philanthrophic enterprises, of which our city is the boast. The close connection subsisting between the one and the other, will be made evident, by the least reflection; and by any observance of existing influences, in any given case, or, if that were possible, in all cases, it would be made equally apparent that religion is the great generator of all those noble charities which the common sentiment of mankind commends. We are glad to find a public recognition of this fact in the late anniversary celebration at the Demilt Dispensary in this city, on which occasion the Rev. Dr. Adams remarked:—

Charities like those which distinguish this Institution, however, were not debateable ground; because they could not be abused; poor people would not subject themselves to surgical operations merely for the sake of receiving a benefit which their physical condition did not call for. The two words the "sick poor," implied the whole character of this Institution, and exhibited its Christian character. Such charities were unknown before Christianity was known. Rome had her arches spanning her streets, her lofty columns, her magnificent palaces, but not one hospital; and the nearest approach in ancient times to such a form of charity, which he (the speaker) had met with in the whole course of his reading, was in existence in the old city of Pergamus in Asia Minor; but it was the birth-place of Galen, the great father of medicine, and the great edifice which was called Æsculapium, from the god of medicine, who was worshipped there, seemed rather to have been a theatre where surgery might pursue its business for its own instruction and benefit, than for the benefit of individual humanity. Anterior to the propagation of Christianity there did not exist in the world such an Institution as this; and so manifold were the charities which it dispensed, that the building might well be likened to that old porch in Jerusalem which was called Bethesda, and it was to be hoped that the means of spreading so many blessings might never be lessened.

Equally truthful and strongly corroborative of this position, were the words of the succeeding speaker, Dr. Tuthill, who added:—

The prevalence of that Institution was the crowning glory of the age—it gave evidence not only of our more universal intelligence and more general material prosperity, but afforded the most gratifying proof of the existence of pure Christian benevolence and of warm and generous hearts.

Such being the case, how is the service of Christianity to the wants of the world, as the main, if not sole inciter of the active charities of life, worthy of universal recognition; and how great the degradation of truth, and the blindness of men as to the origin of what most benefits the community, when to Jews are given the first place of honour in presence of our whole legistive body, and to the worse than heathenish tenets of Judaism, to its revilings and its scoffings of what to man is most precious and dear, and of what forms the basis of all that is noble in the compact by which society is framed, of all that is commendable in its institutions, the opportunity of being set forth in the columns of our prominent public journals.

The Dissenters in the English Universities.

Great practical difficulties are arising in the endeavours to give effect to the University Reform Act at Oxford, as respects the admission of Dissenters. For the Universities are Church institutions; and bound as they are to impart religious knowledge, and as the teaching of such ought still, of right, to be that of the Church, formidable obstacles are found to be in the way. The following report of a meeting of the new "Congregation," for the first promulgation of a statute, will illustrate this:—

The proceedings of the meeting were conducted entirely in English. Soon after two o'clock the Vice Chancellor, accompanied by the Proctors and by a certain number of the Members of the Council, took his seat. 100 Members of Congregation assembled.

The Principal of Magdalen Hall rose, and proceeded to read two amendments, which he begged to hand in to the Council—one against the exemption of any Members of existing Halls from attendance on the prayers and Chapel; and the other against the substitution of an examination in classical authors for the existing Divinity Examination. He proposed that all Candidates should pass an examination in the text of the New Testament, the facts and matter of the Old, and the Evidences of Christianity.

The Vice-Principal of St. Mary Hall, proposed the omission of the clause requiring additional classical books from Dissenters in lieu of the Divinity Examination.

The Rev. C. Marriott, of Oriel, spoke on the general merits of the question in answer to a paper which had been circulated in Common rooms.

Professor Wall, of Balliol, proposed to omit the clause requiring tutors to be in all cases members of the Church of England. He thought this proviso would be unfair toward the new halls which Dissenters might wish to set up.

Mr. Mansel, of St. John's, explained that the act itself excluded from being tutors all persons not members of the Church of England, except those who had ceased to be such after signing the articles when they took their degree.

Professor Donkin said that unfairness to dissenting halls would be avoided by the allowance of lecturers of their own persuasion.

The Rev. T. Chamberlain, of Christ Church, supported the second amendment of Dr. Macbride.

Dr. Pusey (who was very imperfectly heard) thought that it was impossible satisfactorily to examine in divinity those who did not agree with us. The Three Creeds had been proposed as a substitute for the Articles, but the Three Creeds meant differently in the mouths of different religionists. So with regard to Scripture; it was understood in a multitude of senses. Again, it was not agreed what was Scripture. Different sects had their own versions, and some included in Scripture what others rejected. He could not come to any other conclusion than that we must refrain from examining in divinity those who did not accept our views of divine truth. He should support the proposed statute.

The Master of Pembroke said that he had entered on the consideration of the question with the most earnest desire to bring about some such arrangement as that which Dr. Macbride proposed. He had wished to allow every Dissenting student to bring up any part of our Divinity examination that he liked. But he had been overcome by the difficulties which had developed themselves as the subject was considered. He had voted for the proposed statute both in committee and in the council with extreme reluctance; but he had done so with a strong conviction that any other course was fraught with greater evils. He believed that the great mass of the orthodox Dissenters would accept our divinity examination as a whole, and would offer themselves for it.

The Master of Balliol had gone through the same process with the Master of Pembroke, having originally been most anxious to let Dissenters obtain as much of the benefits of our examinations as possible. The subject had been most fully discussed, and the arguments most attentively weighed both by the committee and by the council. He trusted members of Congregation, when little objections struck them, would believe that they had probably not escaped the notice of the council, but had been duly weighed and considered. The result of the present discussion seemed to be, that while many persons had some fault to find with particular points of the scheme before the house, no one had any definite practical plan to propose instead of it. This was most remarkable, and he believed that, if persons would endeavour to construct instead of merely criticising, they would find how extremely difficult it was to form a scheme to which there should be no objections, and would acquiesce in the plan proposed.

The Principal of Magdalen Hall observed that he should not have risen had not the Master of Balliol said that the amendments were not of a practical nature. He considered his proposal was eminently practical. The discussion had entirely turned on the feelings of Dissenters, but they ought all to consider the glory of God and the duty of acknowledging His Word.

The Warden of Merton quite agreed with his friend Dr. Macbride. He had been quite astonished at the proposition before them, and infinitely preferred Dr. Macbride's plan, which he hoped the council would consider and adopt. He did not think there would be any difficulties in examining persons of various religious persuasions. If there were, he believed they would be slight, and examiners would easily overcome them.

The Rev. G. Rawlinson, of Exeter, said that it appeared now that there were two, and two only, definite practical schemes on the subject, which any members of Congregation would advocate. Between the proposed statute and the plan of Dr. Macbride, Congregation must take its choice. He had given his most earnest attention to the subject, and quite independently of the decision of the council, had come to the same conclusion. Having had a good deal of experience as an examiner in both schools, he felt quite certain that the difficulties of which Dr. Marsham made so light, would be found to be practically insuperable. Persons talked as if we were only to have "orthodox Dissenters" to examine, but we must be prepared for Dissenters of all kinds—for Socinians, Quakers, Roman Catholics—nay! for Jews, Deists, and Atheists. How was it possible to examine all these in religion? He felt sure that it was the best thing for religion itself that the University should not undertake the task.

Mr. Rogers, of Magdalen Hall, supported the same view.

Dr. Pusey called on the Principal of Magdalen Hall to retract an expression which he had used,—"that no one seemed to care for the glory of God." The glory of God had been the object of those who framed the statute through all their deliberations.

Dr. Macbride had not intended to ascribe to Dr. Pusey or to any one indifference to the glory of God; such, he thought, would be the result of the statute.

The Vice-Chancellor rose, and bore witness to the diligent and patient attention given to the whole subject by the Council. He considered that the mode of proceeding recommended by the statute, presented fewer difficulties than any other course which could be followed.

After a pause, the Vice-Chancellor asked whether any other member of Congregation wished to offer any observations to the house, or to present any amendment? No person rising, he declared the Congregation dissolved, and the meeting immediately broke up.

At a meeting of Convocation, for the adoption or rejection of the Statute, the proceedings were ordered to be in Latin. On the first clause, which merely made some formal alterations, necessitated by Act of Parliament, an opposition showed itself among the Doctors, which, though confined to a few, was so determined, that a scrutiny became necessary. The votes were accordingly taken, and were found to be as follows:—Placet 71; Non-placet 4: Majority 67.

The ill success of this endeavour so discouraged the opponents of the Statute, that votes 2, 3, 4, and 5, were allowed to pass unchallenged. On the 6th vote, which established the principle of an exemption of Dissenters from the Divinity portion of the examinations, a division was taken, when the following was the result obtained:—Placet 68; Non-placet 26: Majority 42.

The seventh clause, which provided that there should be some substitute for the portion of the examination from which Dissenters are to be excused, was likewise opposed, but carried by 61 votes to 37. The eighth, which fixed the substitute of one Greek author at the first, and two authors (Greek or Latin) at the second, was carried by 64 votes against 21. The ninth and tenth clauses were then carried *nem. con.*, and the Convocation was forthwith dissolved.

STATE OF EUROPE.

A series of lectures upon Europe are being delivered by Dr. Baird. In the first of these he has classified the languages into the Latin, Sclavonic, and Teutonic families, and spoken of these great divisions as nearly equal in point of size, and as comprehending about eighty millions of people. Those speaking the Latin language, are chiefly Romanists; the Teutonic races are Protestant; the Sclavonic races may be regarded as embodying the strength of the Greek Church. The population of Europe he sets down at two hundred and fifty-six millions, noting as an extraordinary feature, that while on the Eastern side there are only seventy-eight millions, on the Western side there are, at least, one hundred and seventy-eight millions. This, however, we are not disposed to regard as so extraordinary. The disparity has existed at all times, though, perhaps, in not so large disproportion. Population has naturally concentrated itself on the sea coasts and shores of inland waters and along the banks of the great Western rivers of Europe, that have always served to encourage and facilitate communication. The construction of railways may serve in some quarters to restore the ancient course of trade, and effect a wider proportionate distribution of population, but their more general effect is to centralize population on the sea-coast cities, to make these still the grand central points of activity. The speaker is emphatically wrong when he declares that there is no civilization, so to speak, in Russia, Greece, and Turkey. We would much like to get from Dr. Baird his definition of civilization. Yet parts of Russia, he says, were once civilized, as though speaking of some departed era. The truth is, the conventional form of civilization in Russia has made too rapid progress, inducing too much of superficiality in its developments; this is the complaint of the people themselves, who, while they hail every improvement, yet feel that their habits and customs are not to be rudely and summarily set aside. This the late Emperor understood, and to his coincidence with the national feeling of Russia, is attributable, in part, the length of his reign, and the entire devotion of his subjects to his person as well as his office. The effects of Asiatic emigration on Europe have never yet had their full philosophic analysis and development. The sixty-three governments of Europe are not so great a wonder in respect to their number, as that there should be no more. For the rest, we find the lecture abounding in truisms; such as that Germany, if centralized, would be a greater military power than France; and that France is the greatest military power in Europe. All lectures on the state of Europe would almost of necessity be superficial, while the events change, rulers fall, the fortunes of war transpire, new alliances are effected, and new materials for deduction presented. It does not do, at the *dictum* of any individual, to assume a philosophical hypothesis, and then look to events to mark this fearful chimera out, unless, indeed, that hypothesis be founded on the character of the nations with whom we have to deal, with their relative geographical and social position, their social institutions, the elements of strength and weakness each present, and the prerogatives and sphere of each government as these are affected by influences within and without.

BABYLON.—At a recent meeting of the Asiatic Society, a letter was read from Colonel Rawlinson, who, when he wrote, was encamped amid the ruins of ancient Babylon. He had succeeded in tracing the old bed of the river all through the city, and in identifying many of the chief buildings by the aid of inscriptions on bricks and slabs scattered near their remains. He had, moreover, made out the site of the ancient wall, which in extent is not far from the dimensions described by Greek writers. Being obliged to suspend operations for a time on account of the extreme heat, the Colonel had set himself to translate the inscription on the slab now preserved in the India House; and finds it to be a historical narrative of the deeds of the great King Nebuchadnezzar, so much in agreement with the statements left by Berosus that he is inclined to place faith in that much-questioned historian. The excavations continued at Birs, Nimroud, and Kouyunjik, have led to no new discovery of inscriptions—nothing more than sculptures, and a few cylinders, the latter confirmatory of what is known respecting Esarhaddon. Sir John Bowring has sent home some Chinese translations of the Budhist books carried into China from India in remote ages, the earliest being the most desiderated. Many of them are exceedingly valuable, and it appears that no time is to be lost, if more are required, for the rebels destroy all the libraries and books that fall in their way, except the few published under their own authority. M. Marriette is pursuing his excavations at Memphis, doing for that long buried city what Layard did for Nineveh. The site was scarcely, if at all, known before he began his labours, and he has now disinterred the famous temple of Serapis—the Serapeum so often alluded to with regrets for its destruction. He has also found the tomb of Apis, which in extent and multiplicity of vaults, chambers, and passages, is said to resemble a subterranean town. The style of architecture shows the buildings to have been erected at the time when Greek and Egyptian art came into combination. Numbers of oxen, representatives of Apis, have come to light, covered with inscriptions, from which important revelations are hoped. Most of the statues and monoliths have been sent to the museum at Paris. —*Chambers's Journal.*

We can never die too early for others when we live only for ourselves.

THE CHURCHMAN.

NEW YORK, APRIL 5, 1855.

☞ All letters on business must be addressed to THE PROPRIETOR of *The Churchman.* All communications and articles concerning the paper to THE EDITOR of *The Churchman.*

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

To Correspondents.

☞ As our paper is published at an early hour on THURSDAY mornings, we must request the favour of our correspondents sending us their communications as early in the week as possible; to insure insertion, indeed, in the next publication, they ought, when lengthy, to be in our hands before the close of the previous week.

Advertisements, notices, acknowledgments, &c., should be sent to the office *before noon on Wednesdays.*

The communication we have received on the observance of the Lord's Day, must have been written under some mistake. Is it not Saturday—the Seventh Day—that is, the anciently appointed Sabbath, to which our correspondent alludes, and not the Church's weekly Holyday, the Lord's Day?

We had not room for the Verses kindly sent us by "M."

NOTES OF THE WEEK.

—The Provisional Bishop of this diocese continues his Episcopal labors in our midst; and during this Holy Week, he is admitting numbers, in various directions around us, into full communion with the Church; so that on Easter Day there will be, it may be taken for granted, considerable accessions to the usual number of communicants at this appropriate season for such an object, when "Christ our Passover" being sacrificed for us, we are therefore to "keep the feast". The occasion itself has been truly called "the highest of all feasts", as that on which "Christ opened unto us the door of life, being the first fruits of them that rose from the dead; whose resurrection was our life, for He rose again for our justification". Easter has ever been deemed a most suitable time for *first communions.* And as well as its being most becoming that the newly confirmed should avail themselves of such an opportunity of obtaining what their catechism has taught them to be "the strengthening and refreshing of their souls", it is always most important to do so as immediately following their Confirmation as possible, when they may be expected to have a deeper impression, a fresher conception of the obligation under which they lie, to discharge this and all other religious duties aright, having just renewed the solemn promise that was made in their name at their Baptism. The earnest and affectionate manner in which the Bishop addresses them at their Confirmation must tend greatly to deepen such impressions, which on this account it is of all the more consequence advantage should at once be taken. The Bishop, owing, we regret to find, to a cold, has found it necessary to spare himself as much as possible in preaching, for the present, so that he has this week confined his public addresses, in a great measure, to suitable exhortations to the persons confirmed.

—We have humbly endeavoured, it will be seen, to bring our editorial remarks this week into some sort of conformity with the Sacred Season we are in the midst of. We publish this issue of our paper on the eve of a most solemn, a most awful occasion; and one of the great objects of its commemoration by the Church, is to bring before the Christian mind a review of those stupendous realities of our Faith, which as at this time were the accomplished facts wrought out by the everlasting decrees of the Almighty Himself. For, "God who at sundry times and in divers manners spoke in times past unto the Fathers by the Prophets, hath in these last days spoken unto us by His Son, whom He hath appointed Heir of all things, by whom also He made the world." It is the great fact spoken unto us by Him, as at this time, which is brought before us in all its length and breadth, and depth and height, in the ever-memorable events of this Holy Week; and happy shall they indeed be, who, with the aid of the Holy Spirit, take it rightly to heart, and yield to its edifying and sanctifying influences.

The too common, and the too reasonable complaint among us is, that there is still a grievous want of *reality* in the profession and the exercise of our religion: that it is too conformable to the ways of the world—too subservient to mere social conveniences—too yielding to sectarian prejudices; and that being such, it wants honesty, principle, earnestness, sincerity—that it does not evidence a seeking "*first* the kingdom of God and His righteousness", in the sure trust and confidence, that "all other things will be added unto us",—seeking it, that is, as we are taught by the Church, and in the way in which, as Churchmen, we are bound to do.

It is not we alone who give expression to such sad apprehensions, and would combat their blighting effects. An able and honest contemporary, whose monthly production has just come into our hands, calls it "*the selfishness* of our religion". He is reviewing the year of the Church that is past, when he says—"As to the selfishness of our religion, we fear, that there are few or no signs of improvement. *Pew-churches,* over-worked clergy in the cities, underpaid ministers in the country, ill supported schools and colleges, and neglected missionary enterprises, still continue to testify to the truth, that we are not willing to contribute to the support of the Church, in proportion as God hath prospered us."*

On so solemn an occasion as that of this Holy Week, we cannot but grieve deeply over such a state of things. But the remedy is, after all, very much in the hands of the Clergy themselves. Only let them make the religion of their several flocks more a *reality*—and let the *reality* be exhibited, above all, in the Sanctuary and at the Altar—and soon, we are persuaded, would they have the satisfaction of seeing the opprobrium begin to be removed.

No,—we are not alone in our conviction that such expressions of regret, and even rebuke, are but too much needed. Would that there were more who had the moral courage, the honest independence, to utter them, in the Pulpit, no less than from the Press! There are, however, Bishops of our Church—and let us thank God for it—who can not be deterred from speaking out on such a subject: and a notable instance of this is now before us. The Rt. Rev. Prelate in question is speaking of the demoralized state of the masses, when he says—

> But is the Church awake to all her duty here? Is she aware that she, and only she, can solve the great problem of modern society? She is, one hopes, more aroused to those great truths than she was some little time ago. But so long as there are churches over whose portals it would be but solemn mockery to write the glorious words of Christ, "To the poor the Gospel is preached;" so long as the pastor's hands are tied, because there is no aid for him in watching by the sick and dying poor; so long as sinful and erring but repentant poverty has but the choice of starving virtuously, or of falling back into the fearful depths that are yawning to receive it, because there is no holy place of refuge where it may prove its penitence, and regain the lost confidence of men; so long as individual effort is lost, and worse than lost, because it is destitute of concentration, guidance, and systematic working; so long the problem remains unsolved and the Church's duty is undone; and so long men will endeavour by their own plans and organizations, to do that for which God has provided abundantly and beautifully. Let the rich look to it in time, and give their aid to help on this mediating mission of the Church, which will bind forever together those who likewise must reach a time of storm and strife, when social organizations shall be as spider's webs, and political compacts like a rope of sand.†

In all this, need we say, we most heartily concur. Yes—"let the rich look to it in time", indeed. And what time so seasonable to begin the discharge of such a duty of self-sacrifice, as when, we commemorate the stupendous sacrifice of the Son of God upon the Cross, "for us men and for our salvation"! Surely there is every hope in that heavenly assurance—however great may be the sacrifice of wealth that may be made,—"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him freely give us all things!"

* The True Catholic for April.
† Bishop Williams's Preface to the American Edition of "Hawkstone."

—The article we give elsewhere on the subject of the American Sunday School Union is simply a cursory review of a very able examination of the principles and the operations of that institution, by a Bishop of our Church, and one who has not hitherto ranged himself, we believe, with those who take that high ground which the distinctive doctrines of the Church, in their integrity, undoubtedly demand. But the Rt. Rev. Prelate has not failed, it seems, to be forcibly struck with the mischievous inconsistency of Churchmen, whose principles can only be maintained with real and effective truth when they are held in all their probity and their entirety, lending their aid to the propagation of that which virtually goes to impugn those principles, and whatever else distinguishes the Church as the divine institution it is. The literature of that Union is an Anti-Church literature. Just in proportion as you inculcate it, do you run the risk of sapping the foundations of the Church. It may—nay, we do not deny that occasionally it does—contain religious truth; but it is not the whole truth, and it is not, very often, nothing but the truth. Some of the very verities of the Christian Dispensation, indeed, are kept out of view, or are frittered away. It does not, therefore, bring out, with any of that completeness which is essential to its due and thorough comprehension and reception, the teaching of the Gospel. Some of the great bulwarks of the Faith are thus abandoned. The most plausible of its pretended recommendations is not only hollow but pernicious in the extreme. "Its proposed impartiality", justly remarks the discriminating writer referred to, "does not consist in holding an even scale between the different denominations, but in denouncing them all, by depreciating their distinctive characteristics, and teaching children that those characteristics are entitled to little or no respect. This bears with sufficient invidiousness upon every denomination; but upon none to which the Union appeals for support, does it bear so cruelly as on the Episcopal Church. The other denominations have a common mode of worship—they all hold to a parity in the Christian Ministry, and they look with common disfavour on the traditional claims of our communion." So that Churchmen who support such an institution, are aiding and strengthening the allied enemies of their Church. There is a perfidy about this which, in the ordinary affairs of life, men would never commit. It is traitorous toward their Spiritual Mother; and while it must weaken and injure her materially, in her interests and her influence, it can never be otherwise than displeasing in the sight of God.

It is a source of much satisfaction to find a Bishop of our Church, so mild, so moderate, in his views of Church polity and preëminency, taking so decided a stand against a course of conduct, too prevalent, it is to be feared, among even the Clergy of a certain school, which is full of mischief to her sacred cause.

—The suggestions in reply to the "Questions" propounded by the Commission of Bishops upon the "Memorial," which we give in another page, proceed from one whose opinion is entitled to great respect—a member of the Last General Convention, and an intelligent and earnest-minded Churchman. His views, it will be seen, concur in the main with those we have ourselves had occasion, from time to time, to express. His suggestions that, as respects the training of candidates for Holy Orders, there should be imparted "a more thorough knowledge of the Book of Common Prayer, and a more unqualified assent to the doctrines therein contained,"—that "if the Clergy could be made to say the prayers, as if they believed they were veritably addressed to the Almighty, and not to the people, it would scarcely fail to produce its effect in inspiring faith and reverence in the worshippers,"—that "the surest way for the Clergy to reach those without, is to go to them, and thus demonstrate that a *bona fide* interest is felt in their spiritual and eternal welfare,"—and that "the best mode of training boys, after they leave Sunday School, is as members of the Church in full communion, after the primitive mode,"—these are points upon which we have expressed our own opinion very decidedly; and we are gratified, therefore, to find them entertained by one who is in all respects so well qualified to form a correct judgment upon the whole question at issue.

GOOD FRIDAY.

To-morrow's sun will rise on that Great Day of the Christian Year, when the redemption of mankind was, once for all, accomplished—when Christ exclaimed, in agony, on the Cross, "It is finished!" Great indeed was such a day for our fallen race; and Good, from the inestimable benefits we derive from the sufferings of Him, "who by the shedding of His own blood obtained eternal redemption for us." But to Him who suffered the pain and ignominy of its dreadful death—the just for the unjust,—Him, whose was the "agony and bloody sweat," the "cross and passion"—O, was it not, indeed,

> "The darkest hour,
> That ever dawn'd on sinful earth!"

Surely it were meet and right that we should, at such a time, testify our sympathy in what our Lord and Saviour endured for us then, when "He was wounded for our transgressions, and bruised for our iniquities"—when "the chastisement of our peace was upon Him, and with His stripes we are healed." Well has our own Bishop Hobart observed, that "there can be no greater evidence of insensibility and ingratitude than to spend such a day, sacred to the sufferings of Christ, in the usual pursuits of business or pleasure. Those who profess," he continues, "to observe the day, and yet refuse to suspend on it their usual business, display the greatest inconsistency of conduct, and are guilty of a flagrant contempt of the authority of the Church. Openly avowing that they will make no sacrifices of wordly interest to testify their gratitude to that Divine Saviour who shed for them His Blood, surely when they appear at His tribunal, they can lay no claim to the exercise of His mercy."* It is an awful, yet a natural, and a seasonable thought. And here, in this our own land, one is especially struck with it, beholding as one does the bulk of professing Christians utterly disregarding so solemn an occasion—including even the religious of those sects which call themselves evangelical. The blessed effects of our Saviour's sufferings, which are the ground of all our hopes and all our joys—the recollection of those incalculable good things which he thereby purchased for us—the remembrance of that unspeakable expiation therein made for the sins of the whole world,—these were surely considerations which ought to prevail with all who bear His Holy Name, and believe in what He has done for their everlasting salvation. It is a commemoration that has been gratefully kept since the very first age of Christianity; it is one that, on every principle of obligation, and of gratitude, and of reverence is due to Him. And never can it be out of place to thus have our sense of that guilt of the world revived—yea, intensified—which drew upon our blessed Redeemer that painful and shameful death of the Cross. In such an age and country as this, it is indeed most needful, thrusting out of view, as men on every hand are doing, all that is distinctive, all that is positive, in that Gospel Dispensation which it required so immense a sacrifice to provide.

The more we think of the blessings which Christianity has secured, the deeper must be our sensibility to every thing connected with its divine origin and its merciful design. What would be the state of society, here or elsewhere, but for its influences? And although it has still the world fighting against it—weakening its power, and counteracting its effects, yet may it not, notwithstanding, in countless instances, be said of it, that where hatred, variance, emulations, wrath, strife, and envyings would otherwise prevail, there are love, joy, peace, long-suffering, gentleness, goodness, meekness, temperance; and that, even in the most barbarous countries, as well as the most civilized? How much comfort and support does it not every where afford under the extremity of human suffering: how many death-beds is it not constantly cheering with hopes of eternal happiness, which could not possibly be derived from any other source? In the words of a great Christian statesman, "we know, and what is better, we feel inwardly, that this Christianity is the basis of civil society, and the source of all good, and of all comfort."

This solemn season, then, is one in which we may find much to excite anew our gratitude, and enhance still more our reverence for the Christian religion; and in proportion as this arises, must be the painful intensity of our feeling, at contemplating, as we have recently had occasion to do, the efforts of those who, participating in the blessings of Christianity, and boasting in the name of Christian, yet have not scrupled to countenance and encourage, nay, to honour and exalt those, who were, and ever have been, the natural and sworn enemies of the Cross of CHRIST,—they, the wicked hands of whose fathers crucified and slew the Lord of Life, and whose own evil hearts of unbelief are yet crucifying Him afresh, and putting Him again to open shame. The Jews are still the systematic revilers of CHRIST. Their cry is that of their fathers, who "denied the Holy One and the Just, and desired a murderer to be granted unto them"—they exclaim with unmitigated malice, "away with Him, away with Him, crucify Him!" They affect to believe CHRIST an impostor, and Christianity a cunningly devised fable. They are still, as were those of old, obnoxious to His Apostle's rebuke—"Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers' did, so do ye. Which of the Prophets have not your fathers persecuted? And they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers."

But though Christianity can never fraternize with such, its contemners and persecutors; and though Christians must, as faithful men, "come out from among them, and be separate;" we are yet in all charity to wish them to be partakers of the same inestimable blessings as ourselves. And it is in pursuance of this, that, while we cannot forget their scorn, and contumely, and murderous rage, toward Him who came to save them and all mankind from their sins, we are yet called upon by His Church to pray for their conversion. One of our special prayers on the morrow will be, "O, merciful GOD, who hast made all men, and hatest nothing that Thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live, have mercy upon all Jews, Turks, Infidels, and Heretics; take from them all ignorance, hardness of heart, and contempt of Thy Word; and so fetch them home, blessed Lord, to Thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, JESUS CHRIST, our Lord." Such is the spirit in which, even at such a time, when their hostility, their perverseness, their blasphemy, come more prominently before us, we are taught to regard them. And it is the spirit of His religion whom they still persecute and despise,—His, the limits of whose forbearance toward those, whether Jews or Gentiles, who, the "uncircumcised in heart and ears," do still "resist the Holy Ghost," must soon have an end; and of whom it may only too truly be said, that it is He—

> "Who, with one dread word, some early day,
> Their idol world and them shal sweep for aye away."

* Bishop Hobart's Fasts and Festivals of the Church.

CHRISTIAN OFFERINGS.

The subject of *offerings* is peculiarly appropriate to this Holy Week; for as at this time—as on the morrow of the date of our present sheet—"CHRIST was once *offered* to bear the sins of many;" and it is the consolation of Christendom, now, as it has been for eighteen centuries past, and will be to the end of time, that "we are sanctified through the *offering* of the body of JESUS CHRIST, once for all," and that "by one *offering* He hath perfected for ever them that are sanctified." It was indeed an *offering*, this, worthy of GOD,—a stupendous sacrifice for the sin of man. Yea, He "put away sin by the sacrifice of Himself."

And has not sinful man, in return, *his offering* to make? Are we not assured that "with such sacrifices," as man can make, "GOD is well pleased"—with those, that is, which are done in pursuance of the divine precept, "to do good and to communicate, forget not?" The case of CORNELIUS very remarkably illustrates this. "He saw in a vision," we read, "an angel of GOD coming in to him, and saying unto him, CORNELIUS; and when he looked on him he was afraid, and said, what is it Lord? And he said unto him, *Thy prayers and thine alms* are come up for a memorial before GOD." It was ever a praiseworthy act for man thus to offer unto GOD of his substance. The Saviour Himself specially noted it, and commended it. "Go thy way," as He said to the leper He had cleansed, "offer the *gift* that Moses commanded." And again, when in His divine admonition on the Mount, He says—"Therefore if thou bring thy *gift* to the altar, and there rememberest that thy brother hath aught against thee, leave there thy *gift* before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy *gift.*" It was a part of the religion which He "came not to destroy, but to fulfil." He saw it performed constantly in the worship of the temple, and seeing He commended it. "And he looked and saw the rich men casting their *gifts* into the treasury; and He saw a certain poor widow casting in thither two mites; and He said, of a truth I say unto you, that this poor widow hath cast in more than they all; for all these have of their abundance cast in *unto the offerings of God*, but she of her penury hath cast in all the living that she had."

Thus almsgiving is an exercise of religion; it was so of old, and it is so still. It is an act of worship to GOD—it is an act of faith in CHRIST. SAUL of Tarsus, when he "went up to Jerusalem for to worship," tells us that he "came to bring *alms* to his nation, and *offerings.*" Not that this is of any avail in procuring the pardon of our offences; for the great sacrifice on the Cross having, as at this time, been made, "there is no more *offering* for sin." Yet are we assured, that if we are thus "ready to give, and glad to distribute," we shall still "lay up in store for ourselves a good foundation against the time to come."

Our *alms*, our *offerings*, then, are not only an exercise of our religion, but the act, to be properly performed, must be done in the Temple. It is there, emphatically, that we are to "cast our gifts into the treasury." The Christian altar is that treasury, and it is there that we are to "bring our gift." For "*we have an altar.*" And "they which wait at the altar are partakers with the altar." It is still the appropriate place of *offerings.* We know, it is true, that in the strict sense, there is but one altar, that on which the one sacrifice acceptable to GOD, and beneficial to men, for its own sake, was made, even the sacrifice as at this solemn season, of the Lord our Righteousness. "But, as in the Church of GOD, before our Lord's coming, there was an altar on which were offered, by GOD'S ordinance, *gifts* and sacrifices prefigurative of that upon the Cross; so in the Church of GOD, since the Lord's coming, *there is an altar* on which, by His appointment, are offered *gifts* and sacrifices commemorative of that upon the cross."*

This offering of our alms upon the Christian altar is an exercise of *charity*, without which our *faith* would be dead. It is a duty strictly enjoined in the Gospel, as an accompaniment of our prayers. In a word, it is so necessary to recommend our prayers, that St. PAUL prescribes its constant observance; and in the Primitive Church it was strictly enforced. It was concerning this, as "the collection for the saints," that the Apostle "gave orders to the churches of Galatia," as well as that of Corinth. It is evident, indeed, our Saviour supposes that we should never come to the altar—that is, never come to perform a solemn act of worship, without a gift; and there is reason to believe, that it was at the altar, in the worship of GOD, that all those large gifts of houses, lands, and money were made, for the early Church, of which we read in the Acts of the Apostles. For, as has been well observed, "When those first converts were all united to CHRIST and one another in this feast of love, their very souls were mingled; they cheerfully renounced their property, and easily distributed their goods among those to whom they had given their hearts before. None (of ability) were allowed to receive without giving something; and to reject any man's offering, was to deny him a share in the benefit of those comfortable mysteries."†

It is in accordance with this view of the duty of "bringing our gift to the altar," as the appropriate place of its reception, that there is prescribed in our Liturgy the Offertory Sentences, to stir us up to the earnest exercise of so indispensable a religious duty. The Sentences thus selected by the Church for the purpose are such as contain instructions, injunctions, and exhortations thereto: setting before the congregation the necessity of performing it, and the right manner of doing it. And as a great duty it ought ever to be regarded: one that is to be done devoutly and reverently, as though GOD Himself were there to receive what we offer. But this, alas! like too much beside that has to be done in the Service of the Sanctuary, is not generally regarded as it ought to be. Not only ought all our contributions for religion, all our offerings to GOD, to be made in His Holy Temple—offered upon His Holy Altar—poured into His Sacred Treasury there; but to be made also with a degree of solemnity befitting so great an occasion as that of meeting GOD in His Sanctuary for so sacred a purpose. The world, alas! has been allowed to set all this too much aside. The so-called *offerings* even of Christian men, for Christian purposes, are not generally regarded, it is to be feared, as offerings to GOD; at any rate they are not devoted and consecrated as such. All other modes of alms-giving, by out-door collections, subscriptions, and the like, and even mere collections in the church *not presented at the altar*—the *offerer* not partaking of the Holy Communion, and therefore not sanctified, are *not offerings* in the true sense of the word—that is *not* "in the Spirit." And are not these good reasons for our much-complained-of destitution? The world has stamped its character upon this, as upon too many things beside, connected with religion. It has affixed its brand even upon the Holy Altar of GOD itself—yea, the very glory of the Holy Place is dimmed and desecrated by the world's unhallowed influences. One sees it painfully in this very act of what should be "our alms and oblations"—in the offering itself, and in the manner of receiving it. The too prevalent custom of irreverently putting these offerings aside—thrusting the plates containing them into any convenient corner, until the service is over, is highly reprehensible, as a slight to Him who is present to receive them. The order is, to "*reverently* bring it to the Priest, who shall *humbly* present and place it on the Holy Table," which is in conformity with the practice of the ancient Jews, and was countenanced and approved by our Lord Himself, who, when they brought their gifts and sacrifices to the Temple, offered them to GOD by the hands of the Priest.

All Christian men's contributions to the Church of Christ, we repeat, should be made in this way, even great works of self-denying liberality, (could we but count upon such)—for what are they but offerings made for His sake? Such things, may we not hope, are fruits of His grace, and should be made, even in the very mode of giving, to redound to His glory. But so also is it with the smallest, no less than with the greatest. The rule and the measure of the richest and the poorest are the same: both give alike for His sake, whether it be of the abundance of the one, or the penury of the other; and all alike, being offerings to Him, deserve to be alike *consecrated* to His service.

Let us, then, never forget that our alms are, or ought to be, gifts of mercy, and should be devoutly offered to Him who is most merciful; and that, as anciently alms were joined with prayer, and thought to render it more acceptable, so should it still be. For the reason is plain, and of perpetual force, that when we beg of God to relieve our wants, it is but just we should show our readiness to relieve the wants of His Church. And that all we contribute should thus be offered is, on every account, most reasonable, as it is most reverent. These, our offerings to God, let us ever bear in mind, are more particularly required by the Church in her Communion Service, "when with the holy oblation of Christ's Body and Blood, it is right we should offer ourselves and our worldly substance, to be consecrated with the offering of the Eucharistic Sacrifice; that we, and all we have, may be acceptable and blessed."‡ It is on such an occasion when we are especially called upon to "bring presents unto Him that ought to be feared." And feared, that is, reverenced, He must be, there; for "glory and worship are before Him, power and honour are in His Sanctuary." Such is the spirit in which our offerings must be made—such is the mind with which we must approach Him when we make them.

> "Shall men *unheeding* to the temple throng
> Where God is present? Watchful evermore,
> Let calm obedience at Thine Altar wait,
> And lowly-bowing reverence keep the door
> Of our dull hearts; that there we may be brought
> To the society of holy thought,
> Revering God, to man compassionate."‖

Every hour is worth at least a good *thought*, a good *wish*, a good *endeavour*.—*Lord Clarendon.*

* Hook. † Wheatly.
‡ Jones of Newland. ‖ The Cathedral.

THE HOLY SACRAMENTS.

If there be one time more than another when, not the *solemnity* merely of Christ's Holy Sacraments, but the *necessity*, will press closely on the mind of the devout Christian, it must be at such a time as that of this Holy Week, and more especially on that memorable Day of this Week which throughout Christendom is called GOOD, from the blessed effects of our Saviour's sufferings, which are the ground of all our joy, and from the unspeakable good things He hath purchased for us by His death, as on that day, upon the Cross. For is it not by these two Sacraments, which the Church Catholic has ever held to be "necessary to salvation," that those blessed effects are secured to each of us? Are they not, in fact, the *summum bonum* of His own institution? "He that believeth and *is baptized, shall be saved.*" "Whoso eateth My Flesh, and drinketh My Blood, *hath eternal life.*" Here is His own most gracious assurance, which this very week of His closing career He repeated and ratified. As the awful hour of His Cross and Passion approached, praying to His Father for those whom He had given Him, He said, "For I have given unto them *the words* which Thou gavest Me, and they have known surely that I came out from Thee, and they have believed that Thou didst send Me;"—*words* which went to ordain in His Church those blessed Sacraments in which throughout all succeeding time might be found "the means of grace and the hope of glory,"—and of which, in the Homilies of our Mother Church, it is declared that "they were instituted by our Saviour Christ, and are to be continued and received of every Christian in due time and order, and for such purpose as our Saviour Christ willed them to be received." There could scarcely be a more appropriate subject for the pulpit at such a season, especially when it is evident that such low views of the Sacraments prevail all around.

We ourselves are addressed, for instance, this Holy Week, by one signing himself "A Presbyter of New York"—and giving us, privately, his name—asking us to allow him to do that which would virtually amount to an ignoring of the Sacrament of Baptism, in one respect, at least. He seeks more immediately to controvert the position assumed, and rightly assumed, by a Church contemporary, as to the allowableness, and of course the validity, of Lay Baptism, *in cases of real emergency.* But he involves directly in his argument, the principle that Baptism is not really and absolutely *necessary to salvation*, in most manifest defiance of the teaching of our own Church, and of the Church Catholic and Apostolic in all ages. He wishes to ask, through us, if the journal in question "really designs to advise its readers and the Church at large to return to the old Romish doctrine of the absolute necessity of Baptism to Salvation;"—contending, that "no such doctrine is to be found in the Prayer Book, either of our own or the English Church."

Now, we would express ourselves, if not diffidently, yet gently; for this is not a season for violent controversy, however great may be the provocation to it, when a Presbyter of the Church can thus attempt to impugn a great Catholic verity. Let us, then, with all due forbearance, give an answer from the testimony to which he appeals.

The Catechism, then, is a part, and no unimportant part, of the Prayer Book. It contains a summary of the doctrines of our Church upon this very question of Baptism, *wherein*, it declares, the infant is "made a member of Christ, a child of God, and an inheritor of the kingdom of Heaven;" and we are taught by it to "thank our Heavenly Father that," *through Baptism*, "He hath called us to this state of salvation;" and, further, it puts into our mouths the declaration, that the "inward spiritual grace" which is conveyed to us in Baptism, is "a death unto sin, and a new birth unto righteousness; for being by nature born in sin, and the children of wrath, we are hereby"—that is by Baptism—"made the children of grace." Then at the outset of the Ministration of Baptism, it is distinctly declared, that "none can enter into the kingdom of GOD, except he be regenerate, and born anew of water and of the Holy Ghost;" and GOD is besought that He "will grant to this child *that which by nature he cannot have.*" Further on it is repeated, that by this Baptism he "is made an heir of everlasting salvation;" and that the child receives "remission of his sin"—that is, of his original sin—"by spiritual regeneration:" the spiritual regeneration, of course, effected by Baptism. For GOD is further besought to "sanctify the water to the mystical washing away of sin;" and then, the child having been baptized with that water, the prayer is said, "We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant with Thy Holy Spirit, to receive him for Thine own child by adoption, and to incorporate him into Thy Holy Church." And, lastly, the formal declaration is made, "Seeing now, dearly Beloved Brethren, that this child *is* regenerate."

Does not this, then, imply a *necessity?* Can any one be saved, who, "being by nature born in sin, and a child of wrath," is not by this divinely ordained process made a "member of Christ, a child of God, and an inheritor of the Kingdom of Heaven?" If the child obtains by this, "that which by nature he *cannot have*," but which he yet *must have*, if he is to be "an inheritor of the kingdom of Heaven"—can it be said of Baptism, as the ordained means by which this is accomplished, that there is no necessity for it?

The words of our Saviour Himself are decisive of the fact, that "unless we be born again of water and of the Spirit, *we cannot enter the kingdom of Heaven.*" And the Church, as we have shown, distinctly avers, that the child that is baptized by that Sacrament, *is* "born again of water and of the Spirit."

As Hooker well observes—"Had Christ only declared His will to have all men baptized, and not acquainted us with any cause why baptism is necessary, our ignorance in the reason of that He enjoineth might perhaps have hindered somewhat the forwardness of our obedience thereunto; whereas now being taught that baptism is necessary to take away sin, how have we the fear of God in our hearts, if care of delivering men's souls from sin do not move us to use all means for their baptism?" And as, in an approximate passage, the same high authority says—"If Christ Himself which giveth salvation do require baptism, it is not for us that look for salvation to sound and examine Him whether unbaptized men may be saved, but seriously to do that which is required, and religiously to fear the danger which may grow by the want thereof."

Our reverend correspondent, again, perverts the assurance conveyed in the Catechism, that the two Sacraments are *generally* necessary to salvation. "The two," he says, "not Baptism only, are *generally* necessary to salvation." But is not Baptism one of these two? And does not their being pronounced "*generally* necessary," mean that they are *universally* necessary? Were not they told to "baptize *all* nations?" And, as Archbishop Secker says, "our Catechism doth not require it to be said absolutely that the Sacraments

are two only, but two only *necessary to salvation*." With respect to the English Church, which he has adduced as an authority, it goes so far as to say that its Burial Service is "*not* to be used for *any* that die unbaptized,"—infants, of course, included; and, *in practice*, children unbaptized *are not buried with the Service of the Church*,—and for that very reason.

Nor is the other Sacrament which is also "necessary to salvation,"—that Holy Sacrament which, as on this very night, was instituted by our Lord and Saviour Himself—free from sad misconceptions as to its real nature and object. How little, alas! is the divine idea realized, that "this Holy Eucharist is the act whereby, through the efficacy of the Blessed Spirit, the Incarnate Word bestows His Flesh and Blood for the food of His people,"—or, in the words of the Saviour Himself, that "My Flesh is meat indeed, and my Blood is drink indeed." Well has the true character of these two Sacraments been thus expressed—"By Baptism we receive Christ Jesus, and from Him the saving grace which is proper to Baptism: by the Eucharist we receive Him also imparting therein Himself, and that grace which the Eucharist properly bestows." So that both Ordinances illustrate St. Cyril's statement—"That which produces in us the Divine likeness must be our sanctification, that is, the partaking of the Son through the Spirit." And, as respects the Holy Communion, the immemorial custom of the Universal Church has been to testify to each receiver of the consecrated elements, that the thing delivered to him is really divine; that, as St. Leo witnesses, "we ought so to partake of the sacred table as not to doubt about our Lord's Body and Blood;" a principle which is corroborated by a specific direction of the Apostolical Constitutions: "Let the Bishop deliver the oblation, saying, '*The Body of Christ*,' and let the worshipper say, *Amen*. Let the Deacon hold the cup, and when he gives it, let him say, 'The Blood of Christ, the Cup of Life;' and let him who drinks say *Amen*." This is the reverential and true idea which ought to be impressed deeply on all who approach the Holy Table, but which we see, alas! so comparatively little to assure us of, in those who press forward, often with unseemly impatience, to receive that heavenly food, in order that they may the sooner get away from the sacred feast, as though tired of the spiritual presence of their Lord! If, moreover, it be, as it is declared, our "spiritual food and sustenance;" if, to partake of it, is to be "the strengthening and refreshing of our souls;" ought there not to be at least a *weekly* opportunity of receiving it? For do we not all need such strength and refreshment continually?

These thoughts, we humbly trust, are not inappropriate at this Holy Season. For they have reference to those things which, as at this very season, had their virtual institution, as the Dispensation to which they belong was receiving its consummation. They are the means of conveying that "grace which worketh salvation"—the salvation procured for us, as at this time, by the Death upon the Cross.

"Sacraments," it has been well observed, "are the powerful instruments of God to eternal life. For as our natural life consisteth in the union of the body with the soul, so our life supernatural in the union of the soul with God. And forasmuch as there is no union of God with man, without that mean between both which is both, it seemeth requisite, that we first consider how God is in Christ, then how Christ is in us, and how the Sacraments do serve to make us partakers of Christ."*

THOUGHTS ON CURRENT EVENTS.

Government is necessary,—some people say a necessary evil; which others deny; but about the necessity, all men are agreed. This necessity arises out of the corrupt condition of human nature, which is the consequence of the fall. But it is unhappily true that the same cause which produces the necessity, produces also a difficulty. Government, in order to perform its function of restraining the evil wills of men, must possess power. But the governors are men like other men, partaking in their evil nature, and therefore as unsafe depositories of power as the rest of mankind are of liberty. Liberty is a good thing; but it is so sure to be abused, that government is necessary as a check upon its abuse. For that purpose government is a good thing; but it is in its turn sure to be abused. Thus we arrive at the great political problem, which has always puzzled the world; and which will, we apprehend, never be solved.

What are called free governments are attempts at its solution. The most successful of those attempts have been the formation of mixed governments, in which it is attempted by a system of checks and balances, or by dividing the powers of government among certain persons or classes in such manner as that none of them possess absolute authority, which can be exercised without the assent of the others. This arrangement always gives rise to a contest between the several elements of the government, which, if it be a well constituted government, represent certain elements of power existing in the nation. Each of these elements is constantly striving to enlarge and retain its share of power. Thus those parties arise, which relate to the distribution of the powers of government, which by analogy to the phraseology of medical science we may call organic. But there are other questions which relate not so much to the distribution of power as to its use, to the course of policy which the national interests require. These also give rise to parties which, following out our medical analogy, we may call functional. Where organic parties exist, the functional parties naturally merge in them; because the object of each organic party is so to direct the policy of the state, as to add to its own power and influence.

But a time comes when organic questions cease to exist, and will then organize parties. For it is impossible that the elements of a mixed government should be so exactly adjusted that one of them should not be stronger than the other. If it were, the progress of events would soon overthrow the accurate adjustment. Of course, the party which is once the strongest grows continually stronger and stronger, unless some new developments occur to change the balance to the other side. Ultimately one must become the victorious one, and the other is either crushed out of existence or so absorbed into the victor as to become a part of it, and thus partake of its power. A new struggle then commences between the successful element and some other, which has grown up under its shadow, because the aid of new power was useful to the elder in its struggle with its ancient antagonist. This has often been illustrated in the history of the British constitution, and, unless we mistake, is about immediately to receive another illustration. For two centuries and a half a struggle for power has been going on between the landed and the commercial interests, which has just been brought to a close by the victory of the latter. A victory not so complete as to enable the conquerors to extinguish the power of their rivals, but only to deprive them of the privileges of their peculiar description of property, and to compel them to be satisfied with places in the very extended aristocracy of wealth, which now governs the British Empire.

The victory was not, however, gained without calling into existence, and praying the aid of a new political element in that portion of the commercial interest which is not entitled to the appellation of rich. This element is now about to contest the government with the present aristocracy of wealth, and is making its first efforts upon a functional question: the policy of selecting men for office from a wider or a narrower circle. Should the new party succeed in this, as it probably will, it will have introduced itself so thoroughly into the government that it will soon become dominant. But in so doing, it will have, like its rival and predecessor, to pray aid of a new power, that of the people, in the widest sense of the word. The probability is that this, like the two preceding conflicts, will terminate in favour of the new pretenders, and the British constitution become thoroughly democratic.

At this point, which may be considered the last stage of free government, in which it must rest or lose its character of freedom, we Americans have already arrived. It is not our present business to speculate upon the durability of the present system, or on the direction in which, or the means by which, it will be changed, but only to remark upon some matters directly connected with it as it exists. Of course all organic parties are at an end. If any change in organization is proposed, all parties immediately engage in the race of democracy. Every man is anxious to have it understood, that he is the person in the world most anxious to extend the power of the people, and to sweep away every obstacle which can be pointed out as likely to impede the sweep of the popular will.

The functional parties have not been utterly extinguished like the organic; but they have undergone a most marked change of character. It is an obvious truth, that as we go lower in the social scale, among men whose attention is more absorbed than that of those in better circumstances, in their own petty interests, we shall find narrower intellects, and less capacity of grasping any great system of policy. The argument for a Democratic government is not, that the people are more intelligent than the wealthier classes, nor even that they are morally more honest. It is that their interests are those of the public, that is, of themselves collectively, and that any private interest which they may have will be too minute to overbalance their interest in the public welfare. It is contended that, therefore, they have not the same inducements to sacrifice public interests to private, which beset any less numerous class. How far this argument is founded in truth, or how far the purity of the democracy was affected by a desire for the spoils of office are, questions with which we are not disposed to meddle. But we suppose that, however honest and disinterested the people or populace may be, it must be conceded, that they are narrow-minded.

Being incapable of judging of the policy of a nation as a whole, those who address themselves to such a constituency will find themselves obliged to one of two courses, unless they prefer combining the two. One of these is simply fault-finding; the other, the adoption of some single idea, which can be developed to the understandings of ignorant men, and which can be substituted, in their minds, for the idea of a policy. Hence we find, that for a number of years back, the United States have been overrun with parties, whose union has been based on some single idea. Those ideas not being brought into contact, or contrast, with others which are their complements, and by which they are limited, are always pushed to an extreme. It being one of the characteristics of narrow minds, and therefore of the people, not to be able to embrace both sides of a question.

We have been led to make these reflections, by the progress of the new party, which has so speedily acquired so much power. It combines two ideas, but has not ventured to combine with them another from which they derive their chief value. At the same time it has pushed them both to an extreme, which is dangerous and wrong, and exposes them to arguments advanced by their enemies and not easily answered. There is no doubt but that both the Church of Rome and the naturalized citizens are aspiring to become elements in our government. There is as little that they would, either of them, be very dangerous elements. In fact, the foreign element would on one occasion have precipitated the country into very dangerous measures, had it been a single element. But fortunately for us it is twofold. On the one hand there are the Irish, the great body of whom are under the influence of Rome; on the other, there are the Germans, of whom the leading minds, if not the great body, are infidels, red republicans, and the enemies of Rome. One of these bodies desires to involve us in a war with England, the other in one with Austria.

Of the two, perhaps the latter is the most dangerous, because most capable of becoming popular. Our people are by no means disinclined to sympathize with the most extravagant notions of liberty. But for that very reason they have no sympathy with the Church of Rome, which they clearly enough see to be the very antagonist of liberty. There is no possibility, humanly speaking, of the Church of Rome becoming an element in our government. But the naturalized citizens have long been felt to be one, and a very bad one. In them is, moreover, whatever strength the Church of Rome possesses.

But these naturalized citizens have, by their naturalization, acquired certain rights, which good faith requires should be respected. The same thing is true of native Romanists; they are just as much citizens of the United States as if they were Protestants. If either class are found combining to abuse their right of suffrage, let us combine to defeat them. We shall be always sure of victory. But the party to which we allude has carried this notion to an extreme which puts them in the wrong. They proscribe men for their religion and for their birth, and announce that they will not vote for a Romanist or a naturalized citizen for any office, however well he may be fitted to perform its duties.

The true remedy for the evils of which the Church of Rome and the naturalized citizens are the causes, must be sought in something which involves no injustice. It will be found in such a modification of the naturalization laws as will give to the applicant time to become Americanized, before he is admitted to American privileges. The real evil is a foreign influence, which will precipitate us into measures better adapted to promote the interest of foreign factions than of our own country. When foreign influence is spoken of, we are apt to think only of the influence of foreign governments, a thing which, in this country, is very little to be dreaded. But the influence of foreign factions, seeking the subversion of existing governments, is just as mischievous. The naturalization laws require, that the candidate for citizenship should abjure all allegiance to any foreign power. This, if honestly construed, involves an abjuration of allegiance to any foreign faction; but it is not honestly construed by the factionists. They only desire citizenship in the United States as the means of aiding them to carry out the revolutions in their own countries, to which they have devoted themselves. That this is immoral is obvious enough; but politicians are not often much governed by a scrupulous morality. Instead of taking the narrow view of excluding from office Romanists and naturalized citizens, the Native American party should have taken the broader view of an American policy, devoted to American interests; refusing to involve the nation in matters of exclusively foreign interests; abjuring entangling alliances, as well with foreign factions as with foreign nations. They should also have adopted a domestic policy, in which justice should have been done to every portion of the country, and irritating questions placed on such a footing of moderation, and abstinence from interference in local affairs as would cement instead of tearing apart the bonds of our union. In furtherance of this policy, the idea of a modification of the naturalization laws might have been pressed. We do not say that a party founded on these ideas would have become popular. We are quite sure that it would not. Because it would be the advocate of a policy which had some foundation and some extension. Such a policy can only be understood by those who know something. The exaggeration and distortion of parts of it, which have been adopted by a society whose title is, perhaps, not so inappropriate as we once imagined, are much more fitted to become popular.

Baltimore, April 2, 1855. H. D. E.

* Hooker.

NOTES AND COMMENTS.

The Bible and the Prayer Book.—Certain Presbyterian journals have taken exception to the quotation by Lieutenant Maury, as from the Psalms, of the phrase "the round world", which they allege to be from the Prayer Book, not the Bible, one correspondent remarking that "the learned Lieutenant would be safer with the Bible than the Prayer Book". It is not with reference to the rendering in this particular instance that we would speak, nor to the invidious spirit of objection indicated, but to the want of knowledge and right apprehension of the character, value, and authority of the version of the Psalms in the Prayer Book, that is manifested. Even of sectarians, we have the testimony of the one most universally esteemed, the late Robert Hall, that next to the Bible, the Prayer Book is the volume among men most inspired. But we especially commend to the consideration of Presbyterians and others the fact that both Bible and Prayer Book have not only been derived from the same source, but preserved and handed down together by the Church, so that the Sacred volume, on the revealed truths of which they so confidently repose their hopes of everlasting salvation, is that for the preservation of which they are indebted to the same instrumentality as the Prayer Book, the compilation of which as well from the inspired writings of prophets, kings, and apostles, as from the inspired prayers of the early Christians, afforded the opportunity of introducing euphony into the passages of Holy Writ, for the purpose of their adaptation to the music of the Church—euphony being a consideration which even David, the mighty harpist, ever bore in mind. But in the securing greater euphony, the original sense of no passage was intentionally or knowingly thrown aside; and even emendations in the rendering of the original—emendations suggested by improved Biblical or scientific knowledge—were carefully introduced. There is but one Bible, as there is but one true Faith. Had the Presbyterians received the Bible themselves, had it dropped into their hands from the clouds, or been obtained by them in any other supernatural way, it would have been quite another question; but as they have received it through the instrumentality of the Church, they ought not, in common consistency, to object to another version of the Psalms from the same source.

Postal Improvement.—This week, the new postage regulation, requiring the immediate payment of letters, has been in full action. Its immediate effect has been the simplification of the already too complicated arrangements of our Post Office, inducing greater precision and rapidity of delivery. Conductors of public journals are those, perhaps, most benefitted,—the prepayment of postage, slight as the amount is, serving to check the forwarding of irrelevant matter. We, ourselves, have no reason to complain in this particular; and taking a wider view of the bearings of this important practical amendment on our postal system, we are inclined to hail it as a positive improvement, the importance of which time will serve more fully to develope.

Religious Edifices.—The different religious bodies appear to be making unexampled efforts to erect more elegant and capacious edifices. No objects indicate more strikingly than do these, the increasing wealth of this city, a portion of the surplus of which is thus so readily expended. We look in vain, however, for contributions to true ecclesiastical architecture in edifices unsuggested by any Catholic spirit, and only adapted to the immediate requirements of congregations.

The Prayer Book.—It is gratifying to observe how more and more appreciated the Prayer Book is, as it becomes tried and tested in its application to the circumstances of "all sorts and conditions of men" in the Church. A correspondent of the *Gospel Messenger*, for instance, thus certifies:—

The writer of this, though for some years past a settled Rector of a Parish, has had considerable experience in Missionary work. He has carried the Prayer Book among strangers to its beauties and teachings. He has often met it as the strange Book borrowed for examination, and watched its impressions. Never shall I forget with what emotions it caught my eye, as wending my way through the woods in the newly settled town of ———, I saw its leaves being gravely turned as the slow-plodding team moved on—being carried some miles from where I had given it a lodgment for examination. And never have I met with better responses, than from such congregations, when once they have come to understand its pages. Nor have I ever heard a word worthy to be named, among any such newly instructed persons, as to its want of adaptation to their needs, or the length of its services: which services, when adopted as the worship of a congregation, has never been in the least abridged.

Surely, then, a Book thus happily adapted to the spiritual wants of men in such varied cases, ought not to be superseded, or even impaired, by any concession to prejudice or captiousness.

Pilgrimages.—What are these times not destined to witness? All the wonders of past romance are being reënacted. The Turk invades Europe, the Cossack strives to pierce the heart of Asia, and pilgrimages—bringing to thought Saracenic rule and the most gory of pages in the annals of Christianity, when the cross and the sword went together—are again in vogue. The Holy Land is to witness a line of toiling pilgrims from extreme Western Europe; Ireland, famous for her long and unwavering attachment to the Holy See, is to revive them, and give them regularity and permanence. It is to be a national affair, the revival of an ancient Christian practice in its full integrity; and though it is provided that the expense shall be so reduced as to allow of a number of persons in common, of limited fortune, accomplishing the journey to and from the holy places, yet, no doubt, we shall have abundant instances of pilgrims depending for the alms they may casually gather on the way. The total cost of the journey from Rome to Jerusalem and back, including a stay of thirty-six days at Jerusalem, or at the holy places in its neighbourhood, is estimated at two hundred dollars; fifty dollars additional to furnish an extended tour through the Holy Land. We would not uncharitably question the sincerity or piety of those thus seeking to behold the spots sanctified by the life and acts of the Saviour of mankind: a sincerity more pure and a piety equally as deep as that of those who in other days braved the passage through hostile blades; and we entertain the hope, that these pilgrimages of the nineteenth century will redound to the production of greater zeal, and, at the same time, of greater knowledge, of true religion.

"The Churchman and the Church."—This is not a time for answering, as it deserves to be answered, the scurrilous letter of "One of the clergy in question," under this title, in the Socinian journal, the *Post*. But we cannot permit a week to elapse without pronouncing it to be a mean and malicious misrepresentation, that "the old clerical friends of this paper generally in this diocese" have withdrawn their support from it. A clique of some two or three have withdrawn merely their contributions, (and this calumniator, no doubt, is one of them,) for reasons which, in due time, we trust to be able to show, were as discreditable to them as they were honourable to *The Churchman*.

We have received a letter from the Rev. Mr. Wakely, who, in a manner our readers will not soon forget, distinguished himself at the obsequies of the late William Poole, requesting space in the columns of *The Churchman* to correct our mistaken views. To this we have to answer, that the body to which he is attached has its own proper organs for such publication, and that what we may have written "against the Methodist Episcopal Church," to use his own phraseology, was only to the extent that his own action had involved it. If he has injuriously compromised that body, it is none of our concern.

Feast of the Passover.—Throughout this week, and commencing at sun-down, the Jews have held their Festival of the Passover, commemorating their coming out of Egypt, because the night before their departure, the destroying angel that slew the first-born of the Egyptians passed over the houses of the Hebrews without entering them, as they were marked with the blood of the lamb, which for this reason was called the paschal lamb. There are no less than twelve Synagogues in this city, named, successively, Anshi Chesed, Beth Israel, Bikkur Cholim, Bnai Israel, Bnai Jeshurun, Rodeph Shalom, Shaari Shamayim, Shaari Tephila, Shaari Zedeck, Sheareth Esched, Sheareth Israel, and the Temple. For some period preceding the commencement of this Festival, preparations were made for the feast, which consists of a piece of lamb, representing the lamb sacrificial, bitter herbs, unleavened bread, with a preparation used as a spice, intended to image the cement made for their Egyptian task-masters; and advertisements abounded addressed to Israelites, recommendatory—we use the words of Israel Nusbaum—of "a first rate article." Matzoth was in preparation as early as the fourth of last month; and board was offered where the devoutly disposed should be ennabled to comply with all the material requirements of the ordinance. Unleavened bread and all kinds of confectionary have been in chief demand. German Jewish cooks have been in especial request. How significant is the fact that while other ceremonies have been preserved by the Jews in their integrity, there is no sacrifice of the paschal lamb: that no priest, no household, presents this offering, the symbol of their deliverance, any more as to the Lord; and that, notwithstanding the unbelief of the Jewish race, and their intentioned persevering adherence to immemorial customs, they are powerless to countervail the Word fulfilled in their experience, as well as in their hearing—"there remaineth no more sacrifice for sin." It is remarkable that this most solemn Week in Jewish estimation, should be that in which the Church celebrates the great mystery of the Passion of her Lord, giving it to the contemplation of the fulfilment of what Prophets had foretold, and the Jewish dispensation had foreshadowed. While the Jew resorts at sundown to his Synagogue, with thought only of things that have been "done away," and thence hastens to a feast in mere compliance with a ceremonial ritual, and with no saving knowledge either of the benefits his race has conferred on mankind by that most signal of deliverances, or of those they are yet to bestow when they shall know the truth; while thus he gazes on a great historical fact, and knows no more, the Christian is rejoicing at the barriers that have been removed, at the peace which has been made between things in heaven and things on earth. The Greek and Roman Churches alike unite in honouring this week. And in witnessing these far communions, with one heart and one mind paying homage to the Saviour of mankind, and glorying in the true import of that association with which the Jewish race connects it, the reflection is forced upon the thought—Now, if the fall of them be the riches of the world, what shall the recovery of them be but life from the dead?

Abbott's Egyptian Collection.

We have again wandered through the maze of wonders which this collection presents—transferred ourselves from the New to the Old world, from modern to ancient time. The associations connected with these sacred relics of departed power and grandeur, call up Egypt as of old, in all its prosperity and greatness; its temples and its marts of industry, its tombs and monuments, its race of shepherd kings, and priests, and people. We read in tablets of stone and in mouldings of clay, the changes of empires and the fate of races; the conquerors and the enslaved pass before us in triumphal processions, and in all the barbaric grandeur of the times; we follow them even past the gate of death, and see the everlasting rewards and punishments to which the judgment of men had consigned them, curiously meted out by Osiris, who is seated in the hall of the Two Truths, with Ouem the devourer, and the forty-two demons of the dead. Perdition and darkness, or the manifestation of eternal light, be beyond. The son of Osiris, the lord of the heavens, with eagle look as the resident in the eyes of light, is perpetuated in bronze. Thus we are led into mythology, and see personified around us the thousand objects of perpetual worship. Not the slightest is to be despised, as typical of the wondrous faith of a yet more wondrous people. Yonder is the shrew mouse, worshipped in the temple dedicated to Latoria, that figure having been assumed by the goddess to escape the pursuit of Typhon, and the Egyptians worshipping it, from its supposed blindness, to be regarded as the emblem of primeval light and darkness. But this pertained to Lower Egypt. We have the image of the soul of Osiris in three large mummies of the sacred bull, his soul being supposed to migrate to another, in succession. His death was a season of general mourning, and his interment was accompanied with the most costly ceremonies. These engravings throw on ancient social institutions and customs a marvellous light, that almost restores to us the whole interior life of the nations who for successive ages peopled the valley of the Nile, always crowding to the region of the Delta. Here is the small coffin, of unbaked clay, used at the entertainments of the rich, and containing a perfect representation of a dead body, borne round just as the company was about to rise from the repast, the bearer exclaiming, according to Herodotus, "Cast your eyes on this figure, after death you yourself will resemble it—drink then and be happy." An altar stone for libations from lower Egypt is very curiously carved and inscribed. We find instruments of agriculture held by cords in the hands of blue figures, on baskets made of the fibres of the date tree, deposited with the Mummy, and intended to contain the grain which it was supposed the deceased would require in the cultivation of the fields of Amenti, during his progress in the lower hemisphere, or purgatory.

In respect to the arts, we have bricks of unburned clay, "supposed to have been made by the Israelites, some bearing the stamp of their task-master, Thothmes III. We found fragments of sticks with inscriptions, just as the heads of the Tribes of Israel had their names inscribed on their staffs (Numb. xvii. 2), and it would appear that the heads of families in ancient Egypt also practiced this custom, for the chief person in the representations on the walls of the ancient tombs has always a staff. On the whole, we have every reason to be gratified by this collection, which brings so much of the historic truth of Scripture near to us, and confirms not alone genealogical records, but those numerous events which affected the destiny of people and the fate of countries. There is a solemnity resting over these spoils which human labour had covered with its heaped stones, and time had buried in its sands, which impresses the spirit of the gazer with the sanctity of departed power and worth. We will shortly have occasion, we hope, to be proud of the secured possession to our city of this collection, the thirty thousand additional dollars required for its purchase being in daily progress of collection.

Church Property in Spain.

The presentation by the Minister of Finance of Spain, of a bill for legalizing the sale of the property of the clergy, and its reception amid the loud applause of the members, indicates the aggressive secular spirit which revolutionary action has so much encouraged. Had this bill been introduced on any intelligent view of advantages other than material to result from the legalized confiscation of clerical property; had it been accompanied by other and corresponding religious movements; we should have welcomed it, so far as it might contribute to the benefit and advantage of the people. The effect of legalizing the sale of the property of the clergy, which in Spain is immense, the compound accumulation of centuries, will result in the temporary enrichment of the national Treasury, to be squandered more rapidly than it has been acquired, and the giving occasion to material industry to avail itself of the large estates of the Church, which, thus broken up to pieces, will be hopelessly dispersed, in respect to any application to religious purposes. At the very time when this decree is passing, the printing of our Bible, which had just been commenced at Madrid, has been prohibited by the authorities; and demonstrations are being made in the northern provinces of the country against that part of the constitution which sanctions liberty of worship.

St. Luke's against Messrs. Barclay and Bunch.

An order for a temporary injunction has been made by Judge Betts, but it in no way touches the merits of the case. Proofs have yet to be taken and the whole case argued, after all the facts shall have been brought in. His Honour suggested that, although the answer put in by Mr. Barclay denied all the equities set up in the bill filed by St. Luke's Hospital, still as the latter insisted that they are entitled to the fund in dispute, it would be proper to restrain the defendants from a continuation of the action against the New York Life Insurance and Trust Company. The Court was not aware at the time of making its order that this very action had been ended, by the wish of the New York Life Insurance and Trust Company, who paid the costs and had handed over the fund to Mr. Barclay.

To show that Judge Betts has not decided anything on the merits, we give an extract from his opinion:—"All the Equities set up by the Bill are denied by the Answer, and until the proofs come in, the Court will not enquire in which party the legal or equitable right to the fund in question is vested. In disposing of the motion to enjoin the suit at law, in prosecution by the defendants, the Court will disregard the argument drawn by each party, from the pleadings tending to establish the merits to be with the one or the other of them, and will limit the decision to the point whether the action at law for the recovery in dispute shall be stayed".—*Communicated.*

The Great Parliament Clock in England.—The great clock for the Houses of Parliament has been going in Mr. Dent's factory for some time. It was to have been fixed by February last, but the tower was not ready for it. The dials are to be 22 feet in diameter, and will be the largest in the world, with the minute hand. Every half minute the point of the minute hand will move nearly seven inches. The clock will go eight and a half days and strike only for seven and a-half, so as to indicate by its silence any neglect in winding it up. The mere winding of each of the striking parts will probably take two hours. The pendulum is 15 feet long. The wheels are of cast-iron. The hour bell is 8 feet high and above 9 feet in diameter, weighing 14 to 15 tons. The weight of the hammer is 4 cwt. The largest of the mere quarter bells is about the size of the great bell of St. Paul's, which weighs 5½ tons. The clock as a whole is said to be at least eight times as large as a full sized cathedral clock. The main works will be on the top of the great frame, which is a trussed girder frame 19 inches deep (like the girders of the Crystal Palace), resting on two walls 11 feet apart, which come right up from the bottom of the tower.

ADVERTISEMENTS.

ELEGANT PARLOR PAPERS.—SUTPHEN & BREED, Importers, Manufacturers, and Jobbers, of Wall Papers, at their new and spacious warehouse, No. 404 Broadway, are now receiving, and will continue to receive by various vessels arriving throughout the season, the latest and most attractive novelties which European skill can produce in the line of Plain, Gold, and Velvet Decorative Wall Papers. Those about to adorn the walls of their dwellings neatly and cheaply, or with very rich and elaborate hangings, adapted to Cottage, Hall, or Palace, are invited to call and examine this rich and attractive stock. Prices shall be made low, and all contracts shall be executed with promptness and artistic skill.

☞ Merchants and Dealers in Paper Hangings throughout city or country, will find here one of the largest and most desirable stocks of Medium and Low priced American goods ever exhibited in this market, at low prices and on liberal credits. ap5 3m5p

PAPER HANGINGS, WHOLESALE AND RETAIL. THOMAS FAYE & CO., Nos. 256 and 257 Broadway (directly opposite the City Hall, New York), have constantly on hand, a full stock of FRENCH and AMERICAN PAPER HANGINGS, BORDERS, FIREBOARD PRINTS, CURTAIN PAPERS, BED TESTERS, STATUES, LANDSCAPES, &c., &c., of every style known to the Trade.

Merchants laying in their stocks can buy from the first hands, as we manufacture largely, and import direct from the French manufacturers, for whom we are Sole Agents in the United States.

OUR RETAIL DEPARTMENT

comprises the richest style of Decorations. Special importations made when desired, from our splendid selection of samples.

Artistic Paper Hangers sent to any part of the United States.

THOMAS FAYE & CO., Nos. 256 and 257 Broadway, [Directly opposite the City Hall, New York.] m29-6m5p

CABINET FURNITURE OF EVERY DESCRIPTION can be obtained at the Warerooms of the subscriber at as low prices as at any other establishment in New York. Parties desiring furniture of any kind, can be supplied by calling at 225 Bowery, between Stanton and Rivington streets. Furniture made to order.
m29-6m5p WM. H. VANDERHOOF.

To the Clergy and Community in General!
REPLATING.

COMMUNION WARE, TEA SETS, PITCHERS, AND EVERY DEscription of Old Ware replated and warranted.

N. B.—A full assortment of Communion Sets, and every article appertaining to Church Service, of superior style and finish, constantly on hand at the Manhattan Plate Company, near Houston street, 267 Bowery. m22-3m5p

THOMAS CARTER, GAS FITTER AND PLUMBER, No. 205 BOWERY, NEW YORK.—Stores, Dwellings, and Public Buildings fitted with all kinds of Gas and Water Fixtures. Chandeliers, Pendants, Brackets, &c. Bath Tubs, Shower Baths, Water Closets, &c. Jobbing promptly attended to. m22-1y5p

HECKER'S FARINA, PREPARED EXPRESSLY for families, a delicate and appropriate food for all seasons, and one of the most economical, nutritious, and wholesome preparations ever brought to the table, eminently combining the gratification of the palate, with ample and healthful sustenance of the body. Retailed by grocers generally, and wholesale by HECKER & BROTHER, Croton Mills, 201 Cherry street. m8-3m

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. Fenwicks' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.

All orders sent will be promptly attended to, and put up in cases of two dozen each, at $7 per dozen. GEO. SCRIVEN, Importer,
oc28–1y 3 Cedar street.

M. W. KING & SON, PATENT CHAIR MAKERS, 466 and 468 Broadway.—Pivot Revolving Chairs, Recumbent Revolving Chairs, Self Acting Extension Recumbent Chairs, Dentist Chairs, Improved Invalid Wheel Chairs, Branch Reading and Writing Desks, and every variety of Mechanical Chairs for comfort and convenience.

☞ Also, by permission, manufacturers of Major Searle's (U.S.A.) Traveling Invalid Chair.

Fashionable Cabinet Furniture made to order.
oct14-1y-5 M. W. KING, W. H. HALLICK.

S. P. SQUIRE, [Late Squire & Brother,] Dealer in fine WATCHES, JEWELRY, and Silver ware, No. 182 Bowery, New York. All goods warranted to be such as represented. Watches of all kinds carefully repaired by experienced workmen.
Silver warranted sterling. Sep23–1y–5

I. ADOLPHUS SMITH, VISITING AND WEDDING CARD ENGRAVER, Importer of French and English Stationary and Fancy Articles. 661 Broadway, opposite Bond street.
Engraving in all its branches solicited, and beautifully executed. oct14-1y-5

STEAM BOOK AND JOB PRINTING.

JOHN A. GRAY, 95 and 97 CLIFF STREET, COR. OF FRANKFORT street, New York, employs ONE HUNDRED AND FIFTY HANDS, EIGHTEEN PRESSES, large fonts of plain, and over FOUR HUNDRED VARIETIES OF JOB TYPE. Can print the largest Book or Newspaper, or the minutest Card or Label, Plain or Colored, in the CHEAPEST, BEST, and SPEEDIEST manner.

☞ Special attention given to GENERAL JOB WORK, and to PUBLISHERS' PRESSWORK! JOHN A. GRAY,
oct14-tf-5 95 and 97 Cliff street, N. Y.

WILLIAM PERRIGO, Manufacturer of Iron and Cottage Bedsteads, Extension Tables, and all kinds of Cabinet furniture,—also a large assortment of Office and Library furniture constantly on hand. 171 Centre street, corner Canal, N. Y. sep30–1y–5

B. W. MERIAM, at No. 342 Broadway, one door from the Tabernacle, has in store and manufactures to order, LOOKING GLASSES, Pier, Mantel, and Oval, unsurpassed in beauty of design and richness, in every particular. Also fine Paintings and Engravings, with elegant frames for same and for port rails.
Wholesale warehouse, as for the last 30 years, at No. 130 Chatham street. je3--1y--5h

THOMAS COFFEE, MODELLER, PLASTERER AND COMPOSITION ORNAMENT MANUFACTORY, No. 645½ Broadway, N. Y.—Architectural Ornaments got up to any design. Centre Fowlers, Rosetts, Capitals, and all other kinds of Ornaments Studies for Artists, Statues for Gas, Halls or Niches, Brackets, Pedestals, Busts, and Statues of all kinds. N.B.—Casts taken from the Face or Head of deceased persons on the shortest notice, and Busts made from the same. sep16-5-1y

WM. D. BRIGGS, WATCHMAKER AND JEWELER, and Dealer in Gold and Silver Watches, Siver Forks, Spoons, Tea Setts, &c., Jewelry, Gold and Silver Spectacles, No. 158 Bowery, **five doors above Broome street,** New York
Watches of every description carefully repaired. je10-1y-5

GENTLEMEN'S FURNISHING GOODS.—M. L. RANNEY, 723 Broadway, (New York Hotel,) has always on hand a full assortment of Shirts, Collars, Gloves, Hosiery, Cravats, Robes de Chambre, &c. ☞ Shirts made to order. my27–1y–5

PETERSON & HUMPHREY, Importers, and Dealers in
Carpeting,
Oil Cloths,
Window Shades,
Druggets,
Table and Piano Covers, &c
No. 379 Broadway, corner White street, New York
G. F. PETERSON.
G. S. HUMPHREY. ap29-1y-5

RICHARDS KINGSLAND & CO., Manufacturers of LOOKING-GLASSES, PICTURE FRAMES, &c., 104 Chambers street, corner Church street, New York.
R. KINGSLAND, WM. H. ASH.
R. K. & Co. respectfully invite purchasers to inspect their unequalled stock of plain and ornamental Pier, Mantel, Oval, and other Mirrors, Bases, and Window Cornices, superb Picture Frames, &c., &c For *unique and chaste design, beauty and variety of style* and *excellence of workmanship*, (being wholly manufactured by themselves,) combined with low prices, R. K. & Co. challenge competition. They would further remark that theirs is the only House that manufactures the above articles throughout, as they will at all times be happy to show their visitors by taking a walk through their extensive Factory, where the goods can be seen in every stage of manufacture. Another branch of their business is the manufacture of all kinds of Ornamental Composition Work—gilded or otherwise—for Interior Decorations of Houses, Steamboats, &c. Designs can be furnished at short notice by an accomplished designer exclusively in their employ. je10–1y–5

SHOW CASES.—HOFFMANN & FERSCH'S Show Case Warerooms 57 Bowery, between Walker and Bayard streets. Cases made in every style—Silver Plated, Brass, Rose and Satin wood, Mahogany, &c. N. B. Old Cases taken in exchange.
Orders respectfully solicited and promptly attended to. [my27-5-

MARBLE WORKS.—S. KLABER, 160 Allen street, N. Y., Manufacturer of Marble Mantles, Monuments, Gravestones Table-tops, &c., &c Orders respectfully solicited and promptly attended to. my27–1y–5p

SCULPTURE.—S. Swezey, SCULPTOR AND DESIGNER IN Monuments, 243 and 245 Bowery, corner of Third street, New York. my6–1y–5

WRIGHT & BAILEY, Dealers in English and American Carpeting, Oil Cloths, Window shades, Druggets, Table and Piano Covers; No. 332 Bowery, near Bond-street, N.Y.
AARON WRIGHT [my27-1-5] BENJ. F. FAILEY

LITERATURE.

Sabbath Morning Readings on the Old Testament. By the Rev. JOHN CUMMING, D.D., F. R. S. E., Minister of the Scottish National Church, London. Boston: Jewett & Co.

This is a Presbyterian book. For Presbyterians, therefore, it may no doubt be recommended; but certainly not for Churchmen,—and simply for this reason, that it is designed to teach an ideal religious truth, and that such teaching can never be consistently or safely received by members of the Church, at the hands of one who differs from their Church, and is, in fact, opposed to that which contains, after all, the vitality of its system. The words of the Preface confirm us in this view of the nature and object of the work. "It is difficult", the author observes, "to please everybody. It is, in fact, impossible. But it is always a duty to instruct. The former Volumes have met with great acceptance, although in one or two instances they have been freely canvassed. Some think these Expositions are not sufficiently critical. It was not the design of the Expositor to make them so; they are simply running and popular comments intended for instructive and ordinary reading." There can here be no mistake. "Intended for instructive and ordinary reading". The question, therefore, is not an unreasonable one, "Should Churchmen seek instruction in religion from one who will tell them that their Church itself is, in much of its teaching, as well as in its organization, wrong?" We have nothing to say against Dr. Cumming's book, as Dr. Cumming's book,—that is, as a book teaching Presbyterian doctrines, written by a Presbyterian Minister. Only it is, on this very account, we repeat, that it must be unsuitable for the reading of members of our Church. We hope there is no *bigotry* in this view of the case. It is not a view confined to what some people will persist in calling *high-churchism.* We are borne out in it by a neighbouring Bishop of our Church, who is certainly not obnoxious to that imputation. Our Rule of Faith, as Churchmen, is thus laid down by the Bishop of Vermont, in his recent able work, "*The End of Controversy*" *Controverted*:—"First, then, I assert that the Church of England maintains the Rule of Faith to be THE BIBLE ALONE, *not* as it is *understood by each particular reader of it,* but ACCORDING TO THE INTERPRETATION OF THE PRIMITIVE CHURCH, EMBODIED AND DISTINCTLY SET FORTH IN HER OWN ESTABLISHED STANDARD OF DOCTRINE AND WORSHIP, THE PRAYER BOOK." And as the Church of England does, in this respect—our Mother Church—so does ours, the Anglo-American Church. Again, the Bishop says—"And next, I appeal to the fixed order of the Liturgy and Offices of the Church of England and our own, which not only sets forth the Creeds and all the cardinal tenets of the ancient faith in the plainest terms, but keeps them constantly before the eyes and on the lips of our people; not wrapping them up in Latin, which none but the priest in general pretends to understand, but proclaiming them in the language of the country, and thus giving regularly the decisions of the *unerring Judge of Controversy, the* CHURCH, to every man, woman, and child belonging to the body of the faithful." But Dr. Cumming gives heed to none of this. He repudiates it utterly. He claims for his own sect the very right which is thus correctly given to the Catholic Church, from which his community cuts itself off. It is a popular dogma of that community, indeed, and always has been, that "Prelacy is near akin to Papistry",—that one, in short, in principle, at least, is just as objectionable as the other. Our whole system, in fact, is objectionable in their eyes. How then, we ask again, can *their* religious books ever be suitable for *our* religious instruction? We earnestly wish that members of our Church would bear this more in mind than many appear to do.

English Past and Present. By R. C. TRENCH, B.D. New York: Redfield.

A series of Lectures delivered by the author to the pupils of King's College School, London, has supplied, we are told, the foundation of this interesting volume. "These Lectures," the author states, "were subsequently enlarged and recast; and delivered in the Autumn somewhat more nearly in their present shape to the pupils of the Training School, Winchester; although of course with those alterations, omissions, and additions, which the difference in my hearers suggested as necessary or desirable. I have found it convenient to keep the lectures, as regards the persons presumed to be addressed, in that earlier form which I had sketched out at the first; and as it helps much to keep lectures vivid and real that one should have some well defined audience, if not actually before one, yet before the mind's eye, to suppose myself throughout addressing my first hearers. I have supposed myself, that is, addressing a body of young Englishmen, all with a fair amount of classical knowledge (in my explanations I have sometimes had others with less than theirs in my eye), not wholly unacquainted with modern languages; but not yet with any special designation as to their future work; having only as yet marked out to them the duty in general of living lives worthy of those who have, England for their native country, and English for their native tongue. To lead such through a more intimate knowledge of this into a greater love of that, has been a principal aim which I have set before myself throughout." We have quoted the author's own words, because they express so forcibly his object, and the way by which he seeks to attain it. The "English" of it is, that he here presents a practical essay on the language—which is that of America as well as of England. It is the English language, its past and its present, of which he here lucidly and forcibly treats; and his book is one which in this country, no less than in England, cannot fail to be studied with advantage, not only by the student, but by every one who wishes to be perfect in his "mother tongue."

The Night Lamp. By the Rev. JOHN MACFARLANE, LL.D. Philadelphia: Martiens.

This is a narrative of "the means by which spiritual darkness was dispelled from the death-bed of Agnes Maxwell Macfarlane." It is a sectarian, not a Church book; and although "the way of salvation" is sketched in it with much fervid piety, it is not exactly the way which we are taught in our Apostolic Church.

The Hiding Place; or, The Sinner Found in Christ. By the Rev. JOHN MACFARLANE, LL.D. Philadelphia: Martiens.

This is a religious work of a similar complexion to the last. The object of the writer is "to put before the reader such a simple and comprehensive view of 'the way to the Father by Jesus Christ,' that if he be at all in earnest about his soul's salvation, he must rise from the perusal, if not convinced and converted, at least in no doubt of the place where, and the manner in which, lost sinners are to be 'delivered from the wrath to come.'" This he does, of course, in the exercise of his own independent private judgment.

Catholic and Protestant Nations Compared in their threefold Relations of Wealth, Knowledge, and Morality. By Rev. NAPOLEON ROUSSEL, of Paris. New York: Sheldon, Lamport & Co.

The Churchman introduced this work to the Christian world before it had appeared in English guise, our former reference being exclusively to the French edition. We therein stated the plan of the work, its general bearing, and the comparisons the author had thought fit to institute. In the chapter devoted to the Two Americas Compared, we find the following interesting passage from the *British Review*:—

> At this time, the Republic of the United States, whose origin is so recent, has not its equal in power in the New World, or in the Old. Amid the old powers of Europe she already occupies a fore most place. Prodigious progress! which may be justly considered as the wonder of modern ages. Other nations perhaps have started from a lower state of existence, and arrived at the summit of power, the Romans for example; but it must be remarked that their elevation was the slow and gradual work of ages, while the American Republic has increased her population fivefold, tripled her territory, and increased at least tenfold her power of production in half a century; and this without an army, without war, without conquest; thanks alone to the gradual and pacific development of her natural resources, fructified by labour. Raynal wrote in 1781: *If ten millions of men ever find an assured subsistence in these provinces, it will be a great deal.* In less than forty years the *ever* of Raynal had arrived; and now, that is to say, sixty-five years after, the ten millions that he stated as the extreme limit of what was possible are more than doubled. What is more, this progression preserves its astonishing rapidity, and promises not only tens, but hundreds of millions. The result has thus baffled all foresight, and surpassed all expectation.

The cause of the advantageous parallel that may be instituted between Catholic and Protestant countries, is fully reached by the learned author, who, gathering his materials from the most varied quarters, combines them with rare skill, and presents not only an epitome of the religious history of modern nations since the Reformation, but all the elements of their social life, and all the varying conditions of their industrial activity. The future, as well as the present, as regards active and acting influence, are traced to their fullest development, and as these may concern the interest of people and kingdoms; and this, not by wearisome deductions, or logical sequences, but by array of facts resting on unquestionable authority, and, as here brought together, incontrovertible. Not alone the United States, but the republics of South America, with all their changing fortunes, are taken into account; the author, writing in no spirit of self-sufficiency, has summoned every available product of former research to his aid, and we are glad to meet again with Messieurs de Tocqueville, Quinet, and D'Arbigny. The work is essential not only to a knowledge of races, of the changing courses of commerce, of the influences not of mere political policy or the shifting expedience of mere material circumstances, but of the great religious questions now animating the minds of all people, an agitation tending to lift them from their common degradation.

Cosas de Espana: or, Going to Madrid via Barcelone. New York: REDFIELD.

This is an interesting narrative of personal adventure and observation in Spain, given in an off-hand sort of style which often enhances the interest of what is related. It makes no pretension to anything very solid—lightness is its prominent characteristic, and the author appears, not altogether unreasonably, to boast of this as its chiefest excellency. "Here", he says, "is a book of travel, which, as far as size goes, will not be deemed too big, it is hoped, by any of the classes of readers, to fill up a few of whose idle hours, more especially, it has been written". And, again, he thinks, that "whatever be its demerits, it will not be found any heavier from learning than it is from bulk"; as he refers his readers, for "all weighty and cumbrous facts", to the guide-books and the gazetteers—treating "only of such pleasing Spanish matters as might naturally enter into the experience, and fall under the observation of a loiterer"—generally avoiding, he adds, "any thing having the appearance of learned lore, or statistical knowledge, as carefully as would have done Imaren Ali Zade himself, who, to an inquisitive traveller's inquiry respecting the history and trade of the city in which he bore rule, replied, 'Although I have passed all my days in this place, I have neither counted the houses, nor have I inquired into the number of the inhabitants; and as to what one person loads on his mules, and the other stows away in the bottom of his ship, that is no business of mine'". We have quoted these the author's words of prefatory apology and explanation, because their humour may be taken as a sample of the book itself; and it must be confessed that it is pleasant to go along with a tourist who has so agreeable a flow of spirits, and so happy a way of displaying them. The book, on this account, if on no other, is an attractive one for the lover of travel, and few countries could have afforded a finer field for the exercise of his powers than Spain.

Napoleon, par Alexandre Dumas.

Histoire des Etats Unis D'Amerique et d'autres parties du Nouveau Monde, par PETER PARLEY.

Petite Histoire Universelle, a l'usage des Ecoles et des Familles, par SAMUEL G. GOODRICH. New York: Ivison & Phinney.

These works, all issued by the same publishing house, possess together the required merits of a text manual for translation, composition, and conversation in French. The succinct and simple and engaging narrative style of PETER PARLEY, now world-famous; the sprightly and picturesque *tableaus* of GOODRICH; and the brilliant, daring, lofty, and always happily expressed imagery of DUMAS, present a compendium of materials for profitable study, and instructive reading. The Universal History and the History of the United States are valuable, even as works of reference, while the subjects of which they treat, being already familiar to thought, allow of easy and free translation. This Life of Napoleon—albeit this great conqueror of men never could be brought to conquer his grammar, but, in vivid thoughts tersely expressed, hewed his way through its serried ranks of rules, as did his guides through a batallion of the enemy—abounds with the peculiar idioms of the French tongue, with the most eloquent sentiments, and the most elegant colloquial phrases. Indeed, in its course, we breathe the air of the Imperial court, a court that infused a needed vigour into the sentimentality of the epoch that preceded it. The latter is on the plan of LOUIS FASQUELLE'S *Colloquial French Reader*, one who is himself a professor in the University of Michigan, and therefore acquainted with what our schools demanded. We have hopes these works will be allowed to supercede the puerile flimsy "conversational" books that abound, consisting of disjointed phrases that give a smattering and a certain smartness to the pupils, but leave them ridiculously deficient and without any desire to search into the beauties and literature of a language that has entailed so much unmeaning drudgery. The colloquial exercises at the close of each section of DUMAS' writings are excellent, because to be taken in connection with the subject matter, while the questions attached to each chapter of the United States History, are valuable as compelling a retrospection of the facts acquired.

Kate Aylesford. A Story of the Refugees. By CHARLES J. PETERSON. Philadelphia: T. B. PETERSON.

This story has a national interest. It has an historical character, and brings out some exciting incidents of the troublous times which ushered in the American Independence. The story itself is engaging in a high degree; the scenes portrayed are full of interest; and the manners and customs of the period are described with graphic effect. The heroine is a well-drawn character, and absorbs the attention of the reader after she is once before him. Nor are the subordinate characters without their several specific merits, as those who had, many of them at least, to pass through an ordeal of no ordinary difficulty and danger. We are prepared to expect that the work will soon attain a high popularity among the lovers of historical fiction.

Putnam's Monthly for April gives us a pleasing variety of light and not uninstructive reading. "A Trip to the Moon" is of itself enough to prepossess one with the number,—not that we would make an invidious distinction in favour of this, where there is so much that is good; only it is the opening article.

This popular Magazine, we find, is changing hands, both as respects proprietors and editors; and the assurance is given that it will be their aim "to attain greater excellence in the general direction hitherto assumed". It is generously intimated by the late, in behalf of the new proprietors, that "the readers and contributors of the Magazine may rely with entire confidence upon the future character of the work, and that the only change will be for the better".

Dickens's Household Words for April has punctually made its appearance, and has its usually interesting collection of matters and things discoursed of with characteristic ability of its conductor. This reprint of the work is beautifully got up—superior, we cannot but think, to the English issue.

The Church Review and Ecclesiastical Register for April, contains seven articles of deep passing interest, not only to those for whose perusal they are principally designed, but, in many of their points, for readers of all classes. As, for instance, the opening article, "The Anti-Foreign Movement in the United States, and the Political Supremacy of the Pope", which involves questions of moment to our citizens at large. There is a very able essay on the "Adaptedness of the Prayer Book", which, at this moment, has a highly seasonable interest. But, although we mention these two prominently, we mean no disparagement to the rest. They are all good in their respective departments of discussion; though some one or two may be more immediately interesting than others. In one word—it is an excellent number.

Hall's Journal of Health continues its useful career—working out its motto that, "health is a duty". Its current number contains some interesting and popular matter.

The publication of the American edition of *Blackwood's Magazine* for March has, we presume, been delayed by the recent detentions of the steamers; but it is now out; and it is a number of deep and seasonable interest. The opening article "The Beggar's Legacy," is a curious piece of practicalized speculation; and as America is incidentally included in its range, it is not without some peculiar attractions for us. "Zaidee" is continued, of course, growing more and more interesting. "Vagabond Life in Mexico" will rivet the attention of many a reader on this side of the Atlantic. "Civilization; the Census," is a curious elucidation. "A Peep at Paris" is full of entertainment. "The Story of the Campaign, written in a Tent in the Crimea," is still most exciting. And then, to balance the whole, there is a solid, substantial article on the recent "Ministerial Changes in England." Surely this were a rich bill-of-fare.

The *Metropolitan* for April has several articles of political and social interest, along with a little that is of a lighter and more popular texture. Its religious elements of course we cannot meddle with.

New York Quarterly, devoted to Science, Philosophy, and Literature, and the Interests of our United Country. April, 1855.

This is the first number of the fourth volume of this rising periodical, which now appears in a more enlarged and imposing form, with a succession of articles notable both for variety, learning, and practical utility, and indicative of a right appreciation of what the public mind demands. "Post Office Improvements" is a valuable statistical and philosophic exposition of the past and present working of a national institution, the proper efficiency of which is of vital importance to social and commercial interests; a valuable contribution is made to the modern architecture of New York, in which its demerits are touched with unsparing hand, the practical restoration of right principle advocated, and the means of such attainment very plainly set forth.

MUSIC.

Bradbury's Young Shawm is the title of an excellent collection of School Music, just published by Mason, Brothers, of New York. Its peculiar features are, 1st, a brief elementary course of tunes and songs, designed to supply the place of mere exercises; 2d, what is styled "A Musical Notation in a Nut-shell," or the things that are essential to be taught; and, 3d, a copious variety of music, much of it new. Such a work on music cannot fail to be popular. It is, in fact, quite a music book for the million.

"Show Me Thy Ways, O Lord."—This is an Anthem, composed by Signor Torrente, and which was sung in Grace Church, New York, by Mrs. Bodstein, on Christmas Day, much, it was said at the time, to the delight of the congregation. The desire that was in consequence manifested to possess what was considered a fine piece of anthem music, is understood to have led to its publication. It is appropriately dedicated to Mrs. Bodstein.

THE CHURCH BOOK SOCIETY'S PUBLICATIONS.

Extensively available though this excellent institution is made for the important object in view—that of supplying such publications, especially for the young, as are calculated to promote the interests of Religion and the Church, we would yet, from time to time, remind our readers how desirable it is that they should take advantage of means of obtaining books and tracts on which, generally speaking, they may rely for sound Church sentiment, while they are peculiarly adapted for popular use. We think we have before noticed their interesting tale of "The Little Episcopalian, or the Child taught by the Prayer Book"—a work which happily realizes, we cannot but think, the idea of the author, "to lead the little ones of the Church to think more and more justly of those invaluable privileges which they enjoy"; and that "through the medium of a story they may be led to prize, as a treasure beyond price, the Liturgy of the Church, that sacred Liturgy which is so full of the Holy Word of God". A more recent little publication is "Cornelia, or the Deaf Mute", by the Rt. Rev. Dr. Lee, the recently consecrated Bishop of Iowa. It is the memoir of an interesting child of God, enhanced in no small degree by the circumstance of her being a deaf mute; and it is well calculated to produce a strong religious impression. "Arthur Grenville" has, we believe, got into extensive circulation through the Church Sunday Schools, and must have done good, followed up, as it has doubtless been, by appropriate instruction from those who have charge of them. Two other, and in some respects, even more attractive little books are, "Time as it flies", and "Tales for Children, conveying Instruction and Warning". Another and more strictly religious little work, which we formerly noticed, is rising, we have reason to believe, in favour in the Church—we mean the "Horæ Sacræ: Prayers and Meditations for Private Use, from the Divines of the Church of England". We have also been gratified to observe among the Society's late publications, a most interesting Map, or, rather, a comprehensive landscape view, of the Holy Land, upon which all the more prominent and interesting places are plainly and pictorially indicated. It is an attractive scene, over which the Christian eye may rove at large with a solemn delight and interest, from which no slight practical instruction may be derived. These few specimens of what the Church Book Society is issuing, will serve to show how excellent an opportunity it presents of procuring really Church literature, in its most attractive and popular form, the circulation of which cannot fail to promote the sacred interests of the Church and the Gospel.

ANTI-CHURCH LITERATURE.

MR. EDITOR:—I beg to call attention to an important communication in the *Episcopal Recorder* of last week, on the American Sabbath School Union and its agencies as they affect the Church. It is a strong protest against the Institution. It is an argument conducted in the Spirit of the Church, with a cogency, fairness, and convincing power, such as is seldom seen; such as must do good; must remain unanswerable; must open the eyes of those who are introducing and endeavouring to keep in the Church a literature, a teaching for the young, which omits all the marks and peculiarities of a Churchman's faith; a teaching which acknowledges no Bishops, no Liturgy, no Baptism, and cannot justly acknowledge them by the laws which bind them. This and the American Tract Society set themselves up above all teachings; assume to say what is important, and what not; and ride over all opposition, through a Publishing Committee of Laymen. Such pretentions ignore the being of a Church, the authority of a divinely appointed Ministry, and run at last into this one point: "We know, and no one else does, what is fitting to be taught out of Holy Scripture." No Pope was ever half so presuming, or reigned with a more intolerant spirit than both these Institutions. It will be the wonder of future ages that a company of Laymen could be found absurd enough, bold enough, to be a Committee which strikes at all the modesty wise men are accustomed to observe in their relations and opinions. P.

[The article to which our respected correspondent refers us is too long to give entire, valuable though it be; but we present the substance of it in the following abstract:]

On the ground that "it is not through a constrained or factious uniformity of opinion, that we are to bring about a real unity among Christians," and that "a thorough uniformity of doctrine on all points is simply unattainable," a writer in *The Episcopal Recorder* of Philadelphia, urges the necessity of Churchmen withdrawing their support from the American Sabbath School Union, inasmuch as its publications, in his view, are ominously silent respecting the distinguishing characteristics of each religious body, while yet the child is taught that the books he reads contain the entire truth of Scripture, so that all beyond, which he finds in the Service or in the government of the Church, must be regarded by him as an unauthorized and unscriptural edition. This is the substance of the writer's allegation, which is presented with no ordinary ability, and handled evidently under the influence of a sincere desire to promote the unity of the spirit in the bond of peace. It is not charged that the American Sunday School Union acts contrary to the principle on which it is organized, but that this very principle is antagonistic to the best interests of the Church. "We suppress nothing which God has revealed, and we neither *compromise* nor *dilute* any thing found in the Bible." Such is its expressed dogma. First, as to the reality of this so-called Union, whether as to membership, administration, or teaching:

> "The union of Christians, of various names, in circulating the Scriptures is one which, under proper restrictions, seems liable to no objection, except from those who deny that the Bible is the Rule of Faith. When we go further and attempt a union equally comprehensive in *Missionary labour* or in the *Christian training and nurture of the young*—we encounter difficulties—of which they only will speak contemptuously, who have not considered them. In point of fact no such union exits; nor since the Reformation has any even been attempted. What is called the American Sunday School Union is a union of all Christians only in name. It begins by a formal exclusion of Roman Catholics, Quakers, Unitarians, Universalists, and other minor sects. Its operations are such that even, of the churches which its members represent, a large proportion of the ministers and people, in each, decline to participate. In the administration of its affairs, no clergyman holds place except as a subordinate agent; and in its teaching only so much of Christian doctrine is permitted to appear, as twelve laymen who constitute the Publishing Committee shall unanimously adjudge to be evangelical on one side and expedient on the other."

In addition to the necessity, implied in this leading rule, of never trenching on the views of a number of different gentlemen:

> "It binds itself to reserve, in its publications, all points of doctrine, discipline, or worship, in respect to which there is any difference among the members. Hence nothing can be said in favour of Infant Baptism for Baptists are members—nor against it for Pædo-Baptists are also members. Any succession in the ministry may not be recognized, for that would give umbrage to Congregationalists; nor may there be any disparaging of such succession, for that would offend Presbyterians and Churchmen. As there are Calvinists in the Union, Calvinists cannot be censured, and as there are Arminians likewise, Calvinism cannot be commended. Ask the teachers of the Union what they think of Baptism as a means of grace to infant, or adult—what of liturgical worship according to the Book of Common Prayer—what of the nurture of the young by means of a Church Catechetical training,—what of Confirmation, or Episcopacy, or Commemorative Festivals in the Church of Christ, and they are mute. They cannot speak favourably. They cannot speak unfavourably."

Thus not only subjects, but books, and oral teaching, must be carefully weeded. The gist of the matter is not, as the writer remarks, that the Church has aught to fear from this studied silence, neither any thing to hope; but whether these publications which go into our Sunday Schools, often the exclusive reading of whole parishes, prepared with no mean editorial skill, and pushed with indefatigable activity, should further be encouraged; whether the Union which, "wielding a large capital in buildings and machinery, which has been supplied in part by the gifts of Episcopalians," should longer have our support, when "its whole tone and atmosphere are not merely non-Episcopal, in many ways which can be more easily felt than defined, but are positively anti Episcopal;" so much so, indeed, that "in Episcopal Schools where the Union books are used, the Church Catechism is apt to be omitted. Hence, all teaching that pertains to the Order or Ritual, or Sacraments of the Church is so often put aside, while children are rarely appealed to on the ground of their baptismal obligations."

The following as to its professed impartiality:

> "Its professed impartiality does not consist in holding an even scale between the different denominations, but in denouncing them all, by depreciating their distinctive characteristics, and teaching children that those characteristics are entitled to little or no respect. This," says the able writer, "bears with sufficient invidiousness upon every denomination; but upon none to which the Union appeals for support, does it bear so cruelly as on the Episcopal Church. The other denominations have a common mode of worship—they all hold to a parity in the Christian Ministry, and they look with common disfavour on the traditional claims of our communion."

The following illustration is both apt and powerful:

> "This is an evil which no parent would tolerate in his civil relations. What would he think if the only text books on History and Government, and the only books for reading which are given to his children in the day school, were books which carefully ignored the authors and founders of American Independence, and took no notice of the Republican Institutions under which we live."

It is to be observed that the writer speaks of the actual tendency, not of the conscious purpose. The mere purpose he does not impugn. The evil lies deeper than in the mere administration of the settled principle on which its operations are based. We have to do with the actual tendency and effects of this Association; and this tendency, and these effects, need but an appeal to the consciousness and the experience of all true Churchmen, to render them evident. Though the founders and members of the American Sunday School Union are cheerfully recognized as lovers of a Catholic toleration; yet inasmuch as true toleration is something more than "an agreement to hold one set of opinions as important, and to represent all others as unscriptural and insignificant, and that a large Catholic spirit is not the assuming that we alone know what Scripture teaches, that it reveals just four or five opinions, and neither more nor less." Here comes the definition:

> "Every other opinion or practice of yours, however sacred in your estimation, we hereby formally pronounce to be unimportant. We had thought that true charity or catholicity loved Christians even when it dissented from their opinions, and loved them when they were engaged in the very act of earnestly asserting and maintaining those opinions. It loves them for the very earnestness with which they hold and avow their own convictions; and it requires them to do nothing whereby they must disclaim or disparage them. It reveres their sincerity, and honours their frankness. Asserting freely its own opinions and acting openly upon them, it accords a like liberty to others, and never allows such differences to interfere with the charities or cordialities of life."

The writer who has thus taken up the publishing and kindred operations of the Union, will, it is to be hoped, extend his inquiry, and apply his disciplined powers and Christian spirit to an analysis of the special character, and its effects, of the missionary aims and labours of the Union, as, indeed, he has promised. His full recognition of the intelligence and integrity of those controlling the Union; his temperate exposition of what he holds to be true and scriptural; adds to the weighty considerations adduced a certain extrinsic force, which renders this in place of being a personal passage at arms, a needed defence of the doctrines, the government, the sacraments, the ritual, and the creeds of the Church.

SARDINIA AND THE HOLY SEE.

A contest which promises to be more fruitful than a mere exchange of diplomatic notes, and to be traced further in its results than to some mental reservation on the part of Pio Nono, has for some time been going on, and now is evidently reaching its culminating point, a point at which Sardinia will be left either more free from the trammels of Papacy, or the more abject slave of the occupant of the Roman Apostolic See. Happily, the public spirit of the people of Sardinia forms an element in the question, which relates to the existence any longer of monasteries within its limits. The Cardinals, in adopting a Bull in secret Consistory denouncing the Ministerial Bill before the Sardinian Parliament for the suppression of all ecclesiastical corporations and establishments in the kingdom, have seriously infringed by its language and tone on the patriotism which ever holds its own country as distinct, and in the undue interference of any power, spiritual or temporal, sees only the worst form of aggression—the attempted limitation of individual rights, so far as there are bound up in the people. Sardinia had its own representative parliament, and a constitution somewhat liberal; the people, if not absolutely satisfied, thought themselves free. The statesmen of the country, with acumen sufficient to reach the sources of those influences which have weighed on national prosperity, descried these in the monastic institutions for which Rome would yet further legislate; but forgetting the age in which she works, the people to whom she appeals, the Constitution she would impugn, the free discussion she would arrest, Rome sends out, in vulgar peals, the vulgarest thunder of the Vatican. The people are further insulted by having these scornful denunciations of their own expressed desires read to them by the priests throughout the kingdom; priests that are yet interdicted by the Sardinian Government from making the matter a subject of discussion in church or Sabbath school. Truly theirs has been a lamentable position—the mere automatons of a superior power, seeking to work out its crafty policy in defiance of the highest governmental attributes, before a people oppressed by reason of the very incubus for the removal of which they are so vilely stigmatized. That the measure will be passed there is little doubt, seeing that the magistrates of the several departments have been instructed to suppress any endeavours on the part of priests to impress that people with any views on the authority of this Papal act, so far as such authority may be presumed to come in conflict with that which government chooses to exercise. Free discussion is to be maintained, and this is what Papacy has to fear. It is strange, however, that the Roman Pontiff should have forgotten his usual cautiousness; that he, without any army at command, should have attempted to enforce by threats what he could not do even by persuasion. All his prayers, "intercessions," all the libels of his Bull, promise, in this instance, to be of no avail. He has even attacked persons by name; and attempted to scare the great leader of the obnoxious Bill, late Prime Minister of Sardinia; this gentleman it was who demonstrated the necessity of the Bill, not only for relief of industry, but the progress of intelligence. Inmates and dependants, priests and monks, numbering in all some ten thousand, must seek from charity what henceforth they are not allowed to deduct from taxes, rents, and other forms of spoils. At latest advices, both houses had assured commanding majorities, and we shall look with interest to the material effects of so much property devoted to the development of trade and commerce, and the yet greater effects wrought on the moral action of a people, who, surrounded by enslaved nationalities, have, by their superior intelligence, asserted and acquired a yet greater degree of freedom.

A LESSON ON SOLOMON.—The old man was toiling through the burden and heat of the day in cultivating his field with his own hand, and depositing the promising seed into the fruitful lap of yielding earth. Suddenly there stood before him, under the shade of a huge Linden tree, a vision. The old man was struck with amazement. "I am Solomon," spoke the phantom, in a friendly voice. "What are you doing here, old man?" "If you are Solomon," replied the venerable labourer, "how can you ask this? In my youth you sent me to the ant; I saw its occupation, and learned from that insect to be industrious and to gather. What I then learned I have followed to this hour." "You have only learned half your lesson," resumed the spirit. "Go to the ant, and learn from that insect to rest in the Winter of your life, and to enjoy what you have gathered up."
—*German Allegory.*

VERSES

Suggested by the words in the 14th Psalm of David—"The fool hath said in his heart, there is no God."

"*No God! No God!*" The s'mplest flower
 That on the wild is found,
Shrinks, as it drinks its cup of dew,
 And trembles at the sound :
"No God"—astonished Echo cries
 From out her cavern hoar,
And every wandering bird that flies
 Reproves the Atheist lore.

The solemn forest lifts its head
 The Almighty to proclaim,
The brooklet, on its crystal urn,
 Doth leap to grave His name ;
How swells the deep and vengeful sea
 Along his billowy track,
The red Vesuvius opes his mouth
 To hurl the falsehood back.

The palm-tree, with its princely crest,
 The cocoa's leafy shade,
The bread fruit bending to its lord,
 In yon far island-glade ;
The winged seeds, that, borne by winds,
 The roving sparrows feed,
The melon, on the desert sands,
 Confute the scorner's creed.

"No God!" With indignation high
 The fervent Sun is stirr'd,
And the pale Moon turns paler still,
 At such an impious word :
And from their burning thrones, the Stars
 Look down with angry eye,
That thus a worm of dust should mock
 Eternal majesty.

—Mrs. Sigourney.

NEW YORK LUNG INSTITUTE, No. 6 Bond-street. Established for the Exclusive Treatment of Diseases of the Lungs and Throat, by the Inhalation of Cold Medical Vapors, under the charge and control of GUILFORD D. SANBORN, M.D.

This institution, the only one of the kind in this country, has now entered the second year of its existence under auspices the most favourable and satisfactory. During the past year over *one thousand patients* have been treated personally, and nearly *fifteen hundred* by letter. Of this number, which is far greater than has ever been treated at any one Medical Institute in the world, during the same period, *not one* has remained unconvinced of its superior curative effects in diseases of the Lungs and air-passages over the old method of administering medicines into the stomach. While in many instances patients applied for treatment whose disease had progressed so far as to exclude all hopes of a *permanent cure*, yet *relief* from pain and suffering have been obtained even from the commencement of the treatment and remedies. The triumphant success which it has met with even from the threshold of its advent is attracting universal attention, and the denunciations and opposition which it at first received from the hands of physicians, founded on ignorance and prejudice, is fast giving way to a careful and candid investigation of its merits. I most earnestly invite the attention of the medical profession and the public to the following considerations :

These certainly are important questions to decide ; whether the old antiquated practice of endeavouring to cure diseases of the lungs and throat by giving drugs into the stomach is *beneficial* or *injurious?* Do they cure? or do they not? Has consumption diminished? or has it not? Is it a disease of the blood? or is it not? I know that to many physicians, who are but "Stereotyped Editions of antiquity" and its errors, an answer to these questions may be considered of little importance, and they shrink like cowards from their open discussion. Still I repeat the questions to their fifty thousand victims who are now under their *kind care* and *professional skill*, and who during the present year will have died "according to science." These I entreat to "think close and ponder well."

For more than four thousand years various drugs have been poured into the stomach for the relief and cure of diseases of lungs and throat, and for four thousand years have diseases of the lungs, throat, and air-passages been constantly increasing. The theory upon which this practice is founded exists in the belief that Consumption was a disease of the *Blood*, manifested in and through the lungs. Hence the object to render *pure* what was supposed to be *impure*, by giving various medicines into the stomach which were *supposed* to be capable of accomplishing this object. That this treatment *has* met with *no success* I need only refer to the tables of mortality from Consumption alone, when it will be seen to have been increasing during the last twenty years at the rate of *five per cent.* over and above the increase in population ; and it is a significant fact that the world has never been so filled with *Patent nostrums*, and people have never been so *excessively drugged* as during that period. In the treatment of diseases of the lungs and air-passages, physicians have pursued but a *routine* of requiring their patients to swallow the most *sickening* and *disgusting* medicines, like Antimony, Ipecac, Lobelia, Opium, etc., while Blisters, Setons, and Irritants have been faithfully applied *externally* ; after they have been subjected to this *orthodox* system of *scientific martyrdom* until their patience and *purse* are exhausted, they are most *kindly* advised (to shirk responsibility) to swallow bottle after bottle of the most *filthy* and *fatal* of all nostrums—Cod Liver Oil. No honest physician will deny that I have not drawn a truthful picture of the plan now used in *curing* consumption and other diseases of the lungs.

It is this system of *drugging* which I assert is *false* in theory and *fatal* in practice. I boldly declare it to be *murderous*—that it is rotten with the *absurdities* and *errors* of past ages. That it *does not* cure, I point to the fifty thousand graves yearly made, where lie mouldering the remains of "wealth, worth, and beauty,' who are *dead* monuments of its *healing* power. No wonder that *one-fourth* of the human family die with consumption. Not a domestic hearth can be found that has not lost by its ravages the "dearest one of all." The *name* sounds like a death-knell, and the mind associates it with the grave, the winding-sheet, and the worm. Never since the "morning stars sang together" has consumption been cured by taking drugs into the stomach, while thousands have been cured by *letting them alone.*

The system or plan of treating diseases of the lungs and throat at the New York Lung Institute, is *directly contrary* to that referred to, as is also the theory upon which it is founded. The *principles* or *rules* which are observed and strictly adhered to in the treatment of patients, are as follows :

I. All persons whether seen personally or prescribed for by letter are expected to be under absolute control, and on no other conditions will they be treated.

II. Diseases of the lungs and air-passages are each treated by its appropriate remedies. Consumption, Bronchitis, Asthma, Catarrh, require distinct and different remedies, the application of which is made *direct* and *immediate*, by inhaling or breathing them as hereafter described.

III. No patient is given drugs into the stomach, nor is he allowed to swallow any nostrum while under treatment.

IV. Patients are subjected to a course of physical training in order to give strength to the muscles, and to increase the size and capacity of the lungs. *The most nourishing diet is enjoined, and also the daily use of some form of alcoholic drinks.*

The method of Inhalation as here used is entirely *new* and *novel*, and meets with the sanction and approbation of every physician who has examined it, and many have adopted it in their private practice. Instead of adding to *hot water* the medicines to be inhaled (which is the *old plan* of inhalation), they are used of the *usual temperature of the air.* The inhaler consists of a small glass globe to which is attached an elastic tube and ivory mouth-piece ; in the globe is placed a fine sponge upon which is poured a small quantity of the vapor desired to be used. The patient *inhales* or *breathes air* which has become medicated by being passed through the sponge. By this method the lungs are filled with a pleasant and agreeable vapour three or four times daily.

In regard to the *success* which attends this plan of treatment it is *too well* known to require the written evidence of those who have been benefited. Thousands in every State of the Union will attest to its curative effects. It appeals at once to the *reason* and *judgment* of every intelligent person who will give the subject one moment's reflection. That it is destined to work a complete revolution in the treatment of the largest class of diseases which afflicts the human family, is no longer a matter of doubt. *It is looked upon as the only reasonable hope for the Consumptive invalid.* That Consumption, in its *first* and *second* stages can be *cured*, has been again and again proven. There is no disease of the respiratory organs which cannot be greatly *relieved* when a permanent cure can not be accomplished.

TERMS OF TREATMENT.

Persons who visit the city, and are under personal medical attention, are charged $30 *per month. Examination of Lungs with Chart showing their condition*, $5. I will here add that it is not necessary for persons at a distance to incur the expense and fatigue of a visit to the city for treatment, but by sending a *full history* of their disease, its *duration of character of the cough* and *expectoration*, appropriate remedies (with inhaler) will be sent sufficient for *one month's use*, with weekly advice, for $15. Such persons are as much under care and control as if seen personally. I am ever willing to treat patients in connection with physicians in the country, and answer any inquiries concerning my treatment and remedies used.

All communications must be directed to Dr. GUILFORD D. SANBORN, New York Lung Institute, No. 6 Bond street.

m22-7teow.

WHITE, THE HATTER, 212 Broadway, corner Fulton street, has on hand at all times, a very extensive assortment of all kinds of Hats and Caps. His Gentleman's Hat cannot be surpassed by any house in this city. Soft Hats for travelling of all descriptions. Gentlemen's Furnishing Goods of all kinds; Carpet Bags and Valises.
GEO. W. WHITE.
A large quantity of Straw Goods of all the latest styles. ap15-1y

HILL & BAILEY, HATTERS, No. 382 Broadway, one door from the corner White street, New York.
IVES HILL,
sep30-1y G. F. BAILEY.

JAMES PESCOTT, for fifteen years Sexton of St John's church, Brooklyn, and general furnishing undertaker, keeps on hand at his Wareroom, 240 Washington street, opposite the church, and at his branch office, 299 Fulton avenue, all the requisites for funerals, which he furnishes at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. ap29-1y

WANTS.

A TEACHER WANTED, TO TAKE THE ENGLISH classes, in a Boarding School for Boys. Apply to the Rev. I. LEANDER TOWNSEND, Danbury, Conn. m22-tf

PUPILS WANTED.—A CLERGYMAN OF THE Church, in the vicinity of New York, is desirous of taking into his family a small select number of boys, under twelve years of age, to educate with his own children. Parents wishing information as to location, terms, &c., will please address "School," office of The Churchman. m22-6t$

PEWS TO RENT IN ST. JOHN'S CHAPEL.—NO. 91 in the center aisle, second in front of the chancel. Possession on or before first of May. Inquire at Trinity Church Office, 187 Fulton street, or 7 East Twenty seventh street. Will be rented for one or more years. m22-tf

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. m1-1y

ADVERTISEMENTS.

CHURCH FURNISHING.

THE SUBSCRIBERS have always on sale, an extensive stock of goods expressly adapted to the furnishing of
CHURCHES and PUBLIC INSTITUTIONS:
And, having in their employ experienced Upholsterers, are, at all times, prepared not only to furnish the unmade material, but to make up and fit whatever may be needed, at the shortest notice, and on liberal terms.

☞ The most prominent articles are ☜
DAMASK, MOREEN, and GERMAN REPS, for *Cushions.*
MOHAIR PLUSH and SILK VELVET, for *Pulpit Cushions.*
CARPETING: *Velvet, Brussels,* or *Ingrain,* for *Chancel* and *Vestry,* or *Session Room.*
CARPETING (*Church Patterns* and *Colours*) of every description.
COCOA MATTING and MATS for *Porch, Vestibule,* or *Lobby.*
FRINGES, TUFTS, GIMP, and TRIMMINGS, in every variety.
COMMUNION DAMASK and NAPKINS.
CURLED HAIR in *Rope, Picked,* or *made into Cushions.*
PATENT FELT for *Cushions*—An article introduced within the last two years, which has met with the most extensive patronage.
DOREMUS & NIXON, 21 Park Place,
m1-1y and 18 Murray street, New York.

GREAT BARGAINS IN CARPETING—A REDUCTION of twenty-five per cent.

SMITH & LOUNSBERY are now prepared to exhibit their New Spring Styles for 1855, comprising the most complete and magnificent assortmenent ever offered in this market.

In consequence of the Great Reduction in the cost of production, they are enabled to offer their Goods full twenty-five per cent. less than last season.

Elegant	MEDALLIONS, various sizes,	14s. to 16s.	per yard.
Do.	VELVET, English and French,	10s. to 14s.	do.
Do.	TAPESTRY, do. do.	7s. to 11s.	do.
Do.	BRUSSELS, do. do.	8s. to 10s.	do.
Do.	THREE PLY, best makers,	7s. 6d. to 9s.	do.
Do.	SUPERFINE INGRAIN, do.	5s. to 6s.	do.
Do.	do. do.	2s. to 4s.	do.

English and American Floor Oil Cloths, all widths, of every conceivable design and style, with a full and complete assortment of every description of Stair Carpets, Rugs, Mats, Matting, Table and Piano Covers, Stair Rods, and other goods pertaining to the carpet trade.
SMITH & LOUNSBERY,
m15-1m 456 Broadway, one door below Grand street.

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. **440** Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.
JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No 440 Pearl, between Chatham and Madison streets. *m8-1y

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.
The subscriber keeps constantly on hand a select assortment of the finest grades of wine, for the abovenamed uses.
ap15-1y GEO. E. MENDUM, 18 Wall street.

GAS FIXTURES, CHANDELIERS, &c.—JOHN JOHNSON & BROTHER, Gss-fitters, Plumbers, and Engineers. FOUNTAINS and JETS of every description.
JOHN JOHNSON, }
sep23-1y B. M. JOHNSON, } 111 East 18th street, N. Y.

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
f10-1y BARRETT, NEPHEWS & CO.

SCHOOLS.

EPISCOPAL ACADEMY OF CONNECTICUT.—SUMMER Term begins April 26. A limited number of pupils is received into the family of the Principal, at Sixty-five dollars per Session of fourteen weeks, for board, tuition, &c. Catalogues and full information may be had of Messrs. STANFORD & SWORDS, 637 Broadway.
Address the Rev. EDWARD BALLARD, Principal.
Cheshire, Conn., March 27, 1855. a5-4t

JULIUS A. FAY'S BOARDING SCHOOL FOR BOYS, Elizabethtown, New Jersey.—Pupils are fitted for any standing in College, or prepared for mercantile and other active pursuits.
TERMS.—Board and Tuition (including French), $250 per annum. Lessons in German, Music, and Drawing, constitute extra charges. All the pupils attend to French, in which department a companionable native Teacher devotes all his time to their interest, and the French is made a spoken language. The German language is also pursued upon a similar plan, under the tuition of a native German.
Summer Session will commence on the first Monday in May.
Circulars can be obtained at this office. m29-5t$

FAMILY BOARDING SCHOOL FOR BOYS, AT Yonkers, New York; number limited to twenty. The Summer Term of the Locust Hill School will commence on Monday the 30th of April.
G. W. FRANCIS, A.M.
Yonkers, March, 1855. m29-4t$

ST. MARK'S HALL.—A CHURCH BOARDING School for Boys, at Orange, New Jersey, twelve miles by the Morris and Essex Railroad from New York city.
The Twelfth Semi-Annual Session of this School will commence on the first Monday of May, and contine twenty-two weeks Circulars containing particulars, terms, and references, may be had on application to the Rector, at Orange, the Rev. S. S. STOCKING, M. A.
m22-7t

DEER HILL INSTITUTE.—A BOARDING SCHOOL for Boys, at Danbury, Connecticut, the Rev. I. LEANDER TOWNSEND, M.A., Rector, aided by competent Instructors.
Number limited to twenty-five. Terms, $200 per annum, always in advance. The Third Term will commence on Monday, May 7, next. For Circulars, &c., apply to the Rector. m22-1y

HALL OF ST. JAMES THE LESS, PHILADELPHIA.—Rev. ANTHONY TEN BROECK, M.A., Rector. The next session will begin May first. Number of pupils limited to thirty-five. No day pupils received. Applications for admission to be addressed to the Rector, P. O., Falls of Schuylkill, Philadelphia, Pennsylvania. m22-2m

BOARDING AND DAY SCHOOL FOR YOUNG Ladies, No. 171 East Seventeenth street, near Stuyvesant Square, New York, will be opened (D.V.) Monday the 7th of May, 1855, Mrs. JAMES MILLETT, Principal.
The above institution is commenced with the desire of supplying a want long felt by Christian parents in the country, viz.: A First Class School, in which the moral and religious culture of their children will be assiduously attended to, and all the kindness and comfort of a home supplied.
The institution is situated in one of the most healthy and eligible quarters of the city, being only a few doors from Stuyvesant Square, and nearly opposite the Rev. Dr. Tyng's Church. The house is spacious and airy; in short, every thing that could be desired by the most fastidious. For terms, &c., apply to
m22-6t MRS. MILLETT, 308 Broome street.

BERKSHIRE FAMILY SCHOOL, STOCKBRIDGE, Mass.—The Summer session of this recently established school will commence on the 1st of May next. Boys from the ages of eight to sixteen years will be educated for college or the practical pursuits of business life. Every attention will be given to their religious and mental training, as well as to their social and domestic comfort.
Stockbridge is justly celebrated for the high cultivation of its Society, the picturesqueness of its situation, and the salubrity of its climate.
Circulars containing full particulars, terms, references, &c., &c., will be sent on application to B. WESTERMANN & Co., booksellers, 290 Broadway, New York.
JARED REID, JR.,
FERDINAND HOFFMAN.
REFERENCES.—The Rev Dr. F. L. Hawks, H. C. DeRham, Esq., D. D. Field, Esq., J. W. Schmidt, Prussian Consul, &c., &c. m8-8t$

BOARDING AND DAY SCHOOL, No. 134 West 24th-street.
The Misses ROHR, Principals.
References: The Rev. Dr. Berrian, 50 Varick street; the Rev. Mr. Hobart, 10 Hubert street. f17-3m

THE SUBURBAN HOME SCHOOL, NEW HAVEN, Conn., offers superior advantages to a very limited number of boys. Their health, manners, and morals receiving constant supervision, makes this a good substitute for HOME. Frequent exercises on horseback, and by carriage. Location retired and healthful; the grounds nearly three acres. References—Bishops BROWNELL and WILLIAMS. For circulars, &c., address the Rev. ALONZO G. SHEARS. ja1-1y

CHESTER FEMALE INSTITUTE, Armonck, Westchester county, New York, the Rev. I. DYCKMAN VERMILYE, Rector (aided by competent assistants).
This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal church.
The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents seeking a good, economical, and domestic school for their daughters.
Its peculiar advantages are—
1st, ITS DOMESTIC CHARACTER. All the pupils being required to aid, to some extent, in the domestic work of the family—such as is performed by a large proportion of the mothers of our country. The object of this is not so much to impart a knowledge of all domestic work, as to afford a useful, interesting, cheerful, and invigorating occupation, for a portion of the time not devoted to study and recitation.
2d, ITS LOCATION. Three hours' ride from New York, easy of access by Harlem Railroad to Kensico, from thence by Stage to Armonck.
THE COURSE OF STUDY comprises all the branches of a thorough English education, together with the French Language, Music, Drawing, and Painting, if desired.
The advantages of a system by which girls shall be trained to discharge, in a proper manner, those duties of after life, which adorn even the accomplished woman, must be too obvious to every thinking person to need enumeration.
Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort, which paternal solicitude can desire.
The pupils are under the constant supervision of the Rector, forming, at all times, a part of his family.
TERMS: The Terms of the School are placed at the lowest possible sum, and are, for the English Course, $75 per Session of 22 weeks, payable in advance. French (additional) $5 per quarter; Music, with the use of Piano, $10; Painting in Oil Colors, $10; Drawing, and Painting in Water Colors, $3.
The pupils furnish their own sheets, pillow-cases, towels, and napkins, silver fork and spoon.
Sessions commence on the first days of May and November.
Applications for admission to be made to the Rector.

During my recent visitation of Westchester county, I was at the "Chester Female Institute", and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system, I am satisfied, is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust.
JONATHAN M. WAINWRIGHT,
Provisional Bishop of the Diocese of New York.
New York, June, 1853. ap16-1y

FAMILY BOARDING SCHOOL, Danbury, Conn.—Mrs. C. M. WHITE will re-open her School for Girls, the 1st of Nov. next. The pupils will be subject to parental discipline, receive motherly care and attention, and be faithfully taught. The location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious. Communication by railroad twice a day.
☞ For references and terms, apply to C. H. Roach, 21 Park Place, and 826 Greenwich street, or to W. T. Pinckney, 67 Chatham street, New York.
April 29, 1854-1y

DAGUERREOTYPES.

LIFE-SIZE PHOTOGRAPHS.—The attention of the public is now called to our new style of Daguerreotypes on paper, taken in all sizes ; the life-size far surpassing in depth of tone and brilliancy the most finished painting on canvas. The smaller sizes resembling the most delicate miniature on ivory. As to likeness and durability they are unsurpassed. Perfect likenesses of any sizes can be made by the process from Daguerreotypes. Taken only by J. GURNEY & C. D. FREDERICKS, No. 46 Rue Bass du Ramparts, Paris, and No. 349 Broadway, New York. oct21-6m

J. W. THOMPSON'S OLD DAGUERREAN GALLERY, 315 Broadway, (first door below the City Hospital,) New York.—The subscriber had returned to his old location, as above, and has entirely refitted the entire establishment. The Gallery is one of the most easy of access of any in the City, and the lights are arranged in such a manner as to produce the middle tints in perfection, while the high lights and shadows are given with a clearness seldom seen, in Daguerreotypes.
Having applied himself for the last twelve years, to the practical as well as the theoretical in his business, devoting all his personal energy to the perfection of the Pictures issued, he willingly challenges comparison between any pictures having the name of "THOMPSON" upon them, and those made made at any other establishment. And although his prices are lower than are charged at any other respectable Gallery, he feels satisfied that his Pictures are at least as good as any made in the City.
A complete assortment of very fine English GOLD LOCKETS, PINS, RINGS, BRACELETS, &c., &c., (plain and enamelled,) and all styles of fine French CASES, FRAMES, &c., &c., of his own importation, of the best quality, and at low prices.
Velvet, Papier Mache, and Pearl Cases, with Pictures, from $1.50 to $30 each.
Daguerrean Operators, from the Country, wishing Stock or Materials, would do well to call before purchasing elsewhere.
☞ Please notice the name and number.
oc7-1y J. W. THOMPSON,
Daguerrean Artist and Stock Salesrooms, 315 Broadway, New York.

DAGUERREOTYPES FOR 50 CENTS, in a beautifully embossed Morocco case, colored, and all complete for only 50 cents, at HUNT'S, 207 Bowery, fourth door below Rivington street. Mr. Hunt particularly requests his friends and the connoiseurs of good pictures in general, to spend a few minutes in finding his Gallery, or they will stand a chance of having to do, as hundreds have already done, to pay their money a second time in order to have a good likeness, as no picture is allowed to leave his hands unless perfect satisfaction is given. oct14-1y

LARGE SIZE DAGUERREOTYPES, 50 cents each, first class, with handsome case included. Larger sizes and finer cases in proportion. Pictures equally fine in any weather.
GARBANATI, Artist, 435 Broadway,
oct21-1y corner of Howard street.

Cameo-Daguerreotypes taken only by CHAS. H. WILLIAMSON, artist and proprietor of the Williamson Gallery in Brooklyn, 249 Fulton street, opposite Clinton. sep30-1y

R. A. LEWIS, Daguerreotypes and Photographs, or Daguerreotypes on paper. Daguerreotypes copied or enlarged to life-size by this process. Sick or deceased persons taken at their residence. No. 142 Chatham street, opposite the National Theatre. oct14-1y

J. THWAITE, DAGUERREOTYPIST, 206 Chatham Square.—To the Inhabitants of New York and Vicinity :—Individually your attention is called to a subject which interests every member of your family, at the same time will, in the future, bring to yourself pleasing remembrances of the past, and as you, perhaps, will never enjoy a more fitting opportunity than the present, you are respectfully invited to visit the GALLERY OF DAGUERREOTYPES, 206 Chatham Square.
☞ This extensive Establishment possesses advantages and facilities for producing in the most expeditious manner possible, the finest and most durable Daguerreotypes.
Here will be found a large and new arranged Skylight upon the Second Floor, together with a fine Reception Room, over one hundred feet deep. The location is public, yet convenient, and at all times visitors are received in the most courteous manner.
The Proprietor of this Establishment has spared no expense in fitting it up in the best mechanical as well as the most scientific principles. By his new arrangement of light he is enabled to produce the finest specimens, either in clear or stormy weather.
☞ Particular attention paid to taking Children's Daguerreotypes. Paintings, Engravings, Daguerreotypes, &c., &c., copied accurately and with the greatest possible care.
Mr. Thwaite attends personally to his patrons.
Remember the Number—206 Chatham Square, over Cook's Fancy Bazaar, half a block from the Bowery and Division street. oct7-1y

LARGE SIZE 50 CENT DAGUERREOTYPES.—If you wish one of the largest, cheapest, and best fifty cent daguerreotypes ever made in this city, enclosed in a fine morocco case and colored, go to GREGORY'S, No. 407 Broadway, where you can get as good a picture for 50 cents, as those which are charged $2 and $3 for in other Galleries. Pictures inserted in lockets, rings, brooches, &c , as cheap as any in the city, and warranted to give entire satisfaction. oct21-6m

LAWRENCE'S GALLERY is the VERY BEST place in the world to get a GOOD daguerreotype, or photographic likeness. His Miniature, Cabinet, and Life-size colored Photograps are exceedingly life-like and beautiful. Persons having inferior daguerreotypes of deceased friends, can have a beautiful and proper likeness. Likenesses of nearly 200 clergymen to be seen at his Rooms, 381 Broadway, corner of White street.
N. B.—The London and New York Prize Medal for the best daguerreotype was awarded to Mr. L. sep30-1y

BRADY'S NATIONAL GALLERY OF DAGUERREOTYPES, No. 359 Broadway, over Thompson's Saloon, between Leonard and Franklin streets, New York.
Having united his two Galleries, and combined all his resources to form one establishment which shall be second to none in existence, the proprietor is prepared to execute every description of work in the highest style of the Daguerrean Art. Particular attention is given to Copying Daguerreotypes, Portraits, Statuary, &c., either at the Gallery, or at the residence of the individual.
The attention of the public is especially invited to the new style of DAGUERREOTYPES ON PAPER, combining the *accuracy* of the Daguerreotype with the *coloring and artistic finish* of the finest painting, at prices so moderate as to place them within the means of all.
Strangers visiting New York are cordially invited to visit this establishment, where will be found the largest collection of life-like portraits of American and European celebrities to be seen in this country
Open to the public at all times. sep9-1y

LIFE AND FIRE INSURANCE.

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.

DIRECTORS:
Crowell Adams, 244 Fulton-st. — Moses A. Hoppock, 230 Fulton-st.
Levi Apgar, 73 Dey-st. — William Hustace, 189 Pearl-st.
Joseph S. Barker, 212 Front-st. — Israel Minor, 214 Fulton-st.
Ebenezer Beadleston, 59 Dey-st. — Valentine Kirby, 23 and 25 Dey-st.
Samuel S. Bowman, 17 John-st. — D. Randolph Martin, Ocean Bank.
Joseph M. Brown, 72 Cortlandt-st. — Cor. V. B. Ostrander, 26 Laight-st.
Gordon W. Burnham, 175 B'dway. — Jeremiah Robins, 536 Washington.
Walter W Concklin, 155 West-st. — Benjamin S. Taylor, 80 Vesey-st.
Henry A. Kerr, 746 Broadway. — Barrett H. VanAuken, 186 Wash'n.
Ely Hoppock, 119 Pearl-st — Ward A. Work, 31 Water-st.
Nathaniel Weed, 63 Amity-street.
GEORGE W. SAVAGE, Secretary.
Ap29-1y C. V. B. OSTRANDER, President.

TENTH ANNUAL REPORT OF THE NEW YORK LIFE INSURANCE COMPANY.

Amount of assets, January 1, 1854,		$814,044 65
Amount of premiums received during the year ending January 1, 1855,	$318,930 07	
Amount of interest received and accrued during the year ending January 1, 1855,	48,368 18	
Amount of endowment account received during the year ending January 1, 1855,	59,40	
		367,357 95
		$1,181,402 60
DISBURSEMENTS.		
Amount paid for losses by death,	$173,673 91	
Amount paid for interest on dividends and re-insurances,	13,691 47	
Amount paid for taxes,	3,197 23	
Amount paid on account of annuity fund,	1,228 13	
Amount paid for salaries, fees to physicians, trustees, &c.,	13,648 30	
Amount of advertising, printing, stationery, office rent, law expenses, &c.,	4,790 43	
Amount of commissions, medical examinations, postage, advertising, exchanges, &c.,	24,957 43	
Amount of cancelled notes and return premiums on cancelled policies,	44,153 00	
		279,839 90
Accumulated fund,		$902,062 70
ASSETS.		
Cash on hand,	$37,471 37	
Invested in New York State securities,	173,744 61	
Bonds and mortgages,	308,998 00	
Quarterly and semi-annual premiums due subsequent to January 1, 1855,	10,422 43	
Interest accrued up to January 1, 1855,	19,508 66	
Notes received for forty per cent. of premiums on life policies, bearing interest,	336,151 27	
Premiums on policies in hands of agents,	15,766 36	
		$902,062 70

The Trustees have declared a scrip dividend of thirty per cent. on all Life Policies which have been in force twelve months prior to January 1st, 1855; and six per cent. interest in cash upon all previous dividends, payable on and after the 1st Monday of March next.
m1-6t

FULTON FIRE INSURANCE COMPANY, No. 40 Wall street, New York, (Manhattan Bank Building.) Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.

DIRECTORS:
Andrew B. Hodges, Barnet B. Boerum, J. Schenck Suydam,
John J. Hicks, George Barnes, William A. Cobb,
Minor H. Keith, Henry A. Kent, J. V. Schoonmaker
John DeBevoise, John L. Everett, Edward Neville,
Grahams Polley, Timothy B. Crawford, John Moore,
Thomas C. Moore, E. R. Livermore, Jared Sparks,
Thomas M. Clark, Jacob B. Boerum, James L. Morgan,
Joseph Boughton, James Affleck, Elisha B. Morrell,
James S. Bearns, James Moore, A. J. Allaire,
Ralph Pomroy, John J. Crane, Samuel C. Barnes,
Edwards W. Fiske, Geo. W. Prince, Jeremiah Johnson,
Phillip S. Crook, M. Kalbfleisch, Richard Raynor,
Francis B. Spinola, W. E. Caldwell, Rollin Sandford.
Jacob D. Fowler.
A. B. HODGES, President.
HENRY A. KENT, Vice President.
W. MULLIGAN, Secretary. ap15-1y

THE MARKET FIRE INSURANCE COMPANY, Capital **$200,000.** Office, 286 Pearl street, Market Bank Building.
DIRECTORS.
WILLIAM BIRDSALL, President.
Philetus H. Holt, William P. Miller, William E. Bird,
Jackson S. Schultz, Stephen Valentine, Jacob T. Merritt,
Frederick Fawcett, Joseph E. Bulkley, Wm. Dennistoun,
Stephen W. Gaines, Joseph P. Wickham, Edward Cromwell,
Elisha L. Walton, Samuel W. Moore, Alfred L. Rowe,
Oliver H. Shepard, Roland G. Mitchell, Theodore Banks,
John K. Woolsey, Robert M. Field, Nelson Sherwood,
Edgar T. Ryder, William Miles, David Sands,
Isaac Walton, Henry Rowland, Wm. Birdsall,
Henry G. Reeve, Silas Davis, Wm. Cromwell.
This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f24-1y] ASHER TAYLOR, Secretary.

LAFARGE FIRE INSURANCE COMPANY, in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, **$150,000.** Insures Buildings, Merchandise, Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.

DIRECTORS:
James Van Norden, Robert Smith, Orsamus Bushnell,
William K. Lothrop, John L. Tonnele, James Black,
James E. Brown, Francis Blanchet, George W. Kerr,
John Newhouse, James W. Randell, Philip G. Weaver,
Isaac Fryer, Daniel B. Pierson, Robert McClellan,
Frederick Hadley, Robert Orr, William Voorhis,
John G. Wellstood, Nathan Clark, Adelmour W. King
Chas. C. Cunningham, Peter Poillion, Jr., Jas. Wotherspoon,
William Laimbeer, Jr., Robert H. Goff, Chas. H. Smith,
Richard Schell, Abm. M. Binninger, D. Colden Ruggles,
William K. Thorn, George H. Bell, R. C. Rathbone,
Alex. McKensie, Daniel T. Rogers, J. W. Rumsey,
Levi Onderdonk, Elisha Brooks, John M. Mason,
Joseph H. Jennings, Edward C. West, Moses M. Bradley,
Robert Paton,
MARCELLUS EELS, Sec'y. JAMES VAN NORDEN, President.
GEORGE B. DEANE, Surveyor. my20-1y

HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park Place, New York.
This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for POLICIES OF ASSURANCE.
Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.
Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year, without extra charge.*
CALIFORNIA, AUSTRALIA, and other Foreign risks taken at a moderate extra premium.
Pamphlets and full information may be had on application at the office of the Company.

BOARD OF DIRECTORS:
Jacob Reese, S. Cambreleng, James S. Sandford,
John R. Suydam, John L. Buckley, Curtis Judson,
Henry Beadel, George Clark, John W. Mersereau,
Robert Schell, Benjamin Babcock, Alex. Muir,
Henry S. Leverich, R. W. Howes, Eugene Dutilh,
Joseph Foulke, Samuel H. Foster, John Gray,
F. A. Palmer, Nathan Starr, James F. Hall,
George W. Riggs, W. N. McIntire, James S. Harris,
Joseph Britton, N. H. Wolfe, J. W. Kellogg,
F. W. Edmonds, John Slosson, Albert Ward.
WM. V. PORTER, Secretary. JACOB REESE, President.
S. CAMBRELENG, Counsellor.
JOHN T. METCALFE, Consulting Physician.
CHARLES D. SMITH, M.D., }
oct7-6m EDWARD FIELDS, M.D., } Medical Examiners.

FURNITURE.

NEW LOCATION—FITZSIMMONS' Furniture and Upholstery Warerooms, **483** Broadway, between Broome and Grand streets and at his old stand, **235** Bowery, opposite Prince street. The subscriber calls the particular attention of his customers and the public generally to his new stock of fine and substantial Rosewood and Mohogany Furniture, made and upholstered under his own circumspection, with the best of seasoned materials, and by the most eminent workmen, and which he offers to sell cheaper than any other house in Broadway, his motto being quick sales and light profits. Upholstery in all its branches executed in the neatest and best manner.
F. FITZSIMMONS,
sep30-1y 483 Broadway, between Broome and Grand streets.

FURNITURE.—ROJAS & CO., 487 Broadway, corner of Broome street, manufacturer of all kinds of Cabinet Ware Furniture, have on hand a good assortment of articles of various descriptions which they offer to sell at very reasonable prices. They are daily receiving from their factory at Elizabethport, New Jersey. sep30-1y

J. S. PECOCKE, LOOKING-GLASS AND PICTURE-FRAME MANUFACTURER AND GILDER. Piers, Mantels, Ovals, Pier Tables Brackets, Cornices, &c., made to order. N. B. Old Frames re gilt and Paintings varnished. 483 Broadway, between Grand and Broome streets, New York sep30-1y

DENTISTS.

DR. A. STARR, Surgical and Mechanical Dentist, No. 428 Grand street, between Attorney and Ridge streets, New York. a5-1y

BERHARD.—SURGICAL AND MECHANICAL DENTIST, and manufacturer of Incorruptible Teeth, No. 167 Bowery, between Delancey and Broome sts. (east side,) New York. Sep. 23-1y.

DR. J. T. STRATTON, DENTIST, 111 Fourth Avenue, (cor 12th street,) formerly 229 Grand street, New York. oc14-1y

PIANOS AND MUSIC.

P. LYNCH RESPECTFULLY INVITES ATTENTION to his improved "DIAGONAL SCALE PIANO FORTES," which, for power and richness of tone, cannot be surpassed. Pianos to let or hire.
P. LYNCH.
Manufactory and Warerooms 833 Broadway, one door below Thirteenth street. m29-1y

BACON & RAVEN, PIANO FORTE MANUFACTURERS, Nos. 160 and 162 Centre street, opposite Canal, East from Broadway.
Having an experience of twenty-five years, and every requisite facility at our manufactories, are enabled to offer the public an assortment of instruments unsurpassed by any as to tone, workmanship, and durability. m22-1y

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the nnmerous testimonials from the AMERICAN INSTITUTE and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.
Buyers are invited to examine their splendid assortment of 6¼ to 7¼ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would alsc invite attention to their stock of MELODEONS, of one of the best manufacturers, which they will sell on liberal terms.
GROVESTEEN & TRUSLOW,
sep23-1y 505 Broadway, adjoining St. Nicholas Hotel, N. Y.

MICHROCORDION PIANO FORTES.—J. & N. THURSTON, Successors to Joshua Thurston, having devoted the past four or five months to the improvement of Piccolo Piano Fortes, are now prepared to offer an instrument called a MICHROCORDION PIANO, superior to all other uprights, in point of tone, strength and cheapness. We shall continue to manufacture the Square Piano as before. WAREROOMS at the MANUFACTORY, corner of Second avenue and Thirty-fourth street, and 15 Bible House, (Astor Place) near Third avenue. Second-hand Pianos for sale and taken in exchange. Pianos to let, tuned, and repaired. Dealers in Music. my27-1y

A. W. LADD & CO.'S CRYSTAL PALACE FIRST PREMIUM PIANO FORTES, are just what every purchaser wants (viz.: a remarkably good instrument at a low price). See the official award of the Crystal Palace prizes to A. W. LADD & CO. A large assortment of the above celebrated Pianos, of 6, 6 1-3, 6½, and 7 octaves, in plain and carved cases, always in store. We wish to cal attention to our "GRAND DIAGONAL" Piano, with new GRAND Action, which has no superior in all the points which constitute a perfect instrument.
LINCOLN & THOMPSON, Sole Agents,
my13-1y 441 Broadway.

ATTENTION is respectfully invited to our extensive assortment of superior PIANO-FORTES at our new and spacious warerooms, No. **421** BROOME STREET, (a few doors east of Broadway,) which, in consequence of the increased demand for our unrivalled instruments, have been fitted up with special regard to the convenience of our numerous friends and patrons.
je24-1y LIGHT, NEWTON & BRADBURYS.

GEO. F. BRISTOW, MORSE & CO., PIANO FORTES AND MELODEONS. 423 Broadway. oct14-1y

PIANOFORTES OF SUPERIOR FINISH AND TONE.—The undersigned would respectfully inform those in want of pianos that they are constantly manufacturing, and have now on hand at their wareroom, 361 Broadway, an assortment of every superior instruments in large size, plain, and carved cases, 6, 6½, and 7 octaves, made in the very best manner and fully warranted. We would also state to those wishing a very superior instrument. that our pianofortes are fully equal, and are not surpassed by any in the market for beauty and fullness of tone, excellence and durability of workmanship, and long standing in tune. BENNETT & CO., 361 Broadway.
my20-1y Factory, 311, 313, 315 Rivington street.

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m1-1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.
GEORGE JARDINE,
548 Pearl street, near the City Hospital, Broadway, established 16 years.
N. B.—Powerful and sweet-toned Church Organs, from $300 upwards. mar1-1y

CHURCH ORGANS.—The subscriber has constantly on hand Organs of the following description for sale:
No. 1. Three stops, 7 feet 6 inches high, 4 feet 9 inches wide, 2 feet 6 inches deep.
No. 2. Four stop—8 feet 9 inches high, 5 feet 6 inches wide, 2 feet 10 inches deep.
No. 3. Five stops—9 feet 6 inches high, 5 feet 6 inches wide, 3 feet deep.
No. 4. 8 stops—10 feet 6 inches high, 6 feet 6 inches wide, 3 feet 10 inches deep.
No. 5. 10 stops—12 feet high, 7 feet 6 inches wide, 4 feet 6 inches deep.
No. 6. 12 stops—13 feet high, 9 feet 6 inches wide, 6 feet deep.
The above dimensions are for Grecian cases, if Gothic they are somewhat higher. Two second hand organs with two sets of keys each. For further information apply to
mar1-1y HENRY ERBEN, 172 Centre street, N. Y.

BELLS! BELLS! BELLS! *For Churches, Academies, Factories, Steamboats, Plantations, etc.*, made by the Subscribers, and a large assortment kept constantly on hand, mounted with their newly improved Iron Yoke, which by a detached plate permits the Bell, without taking it from the Yoke, to be turned on its vertical axis any distance, however small, or completely round, thus lessening the danger of a fracture from repeated blows of the Clapper in one place. This Yoke also combines the moveable arm by which the Bell may be raised or lowered in its bearing if desired, thus increasing or diminishing the force of the blow. The recent adaptation of Iron Cases, in which they mould all sizes, increases their working facilities, and also enhances the quality of the casting; which improvements with those of 30 years during which the establishment has been in operation, have gained for their Bells an unequal celebrity for volume of sound and quality of tone, and for which they have just received, Jan., 1854, the FIRST PREMIUM at the WORLD'S FAIR, many from this country and Europe being in competition, and which is the nineteenth Medal they have received. Being located at the junction of Railroad, Canal, and River routes, they can ship in any direction at a moment's notice. For further information apply for circular. Address,
MENEELY'S SONS,
m1-1y West Troy, Albany Co., N. Y.

USE THE MAGIC IMPRESSION PAPER, for Writing without Pen or Ink, Copying Leaves, Plants, Flowers, Pictures, Patterns for Embroidery, Marking Linen Indelibly, and Manifold Writing. This Article is absolutely the best portable Inkstand in the known world, for a small quantity folded and placed in the pocket constitutes a traveling Ink stand, which cannot be broken. No pen is needed, for any stick, sharpened to a point, writes equally as well as the best gold pen in the universe. For drawing, it is indispensable. It is, indeed, the whole art of Drawing and Painting—taught in ONE LESSON. Any leaf, plant, or flower, can be transferred to the pages of an album, with a minute and distinct resemblance of nature. With equal facility, pictures and embroidery patterns are taken, and have received the highest eulogiums from the fair sex : and, indeed, a more tasteful present for a lady could not be produced.
This Magic Paper will also mark Linen, or other articles, so as to remain perfectly indelible. All the washing in the world fails to bring it out. Any CHILD can use it with perfect ease. With this Magic Paper, likewise, ONE OR FOUR copies of every letter written can be secured without any additional labor whatever, making it the cheapest and most convenient article extant. It is used to great advantage by reporters of the public press, telegraphic operators, and hosts of others.
Each package contains Four different colors—Black, Blue, Green, and Red—with full and printed Instructions, for ALL to use, and will last sufficiently long to obtain Five Hundred distinct Impressions.
It is put up in beautifully enameled colored Envelopes, with a truthful likeness of the Proprietor attached. Each and every package warranted. Price $2 a dozen, or five for $1. Single packages 25 cents.
Address, post-paid, N. HUBBELL, 167 Broadway, New York.
OPINIONS OF THE PRESS.
HUBBELL'S MAGIC IMPRESSION PAPER.—We refer our readers to the advertisement in another column, setting forth the merits of this pleasing and ingenious invention. The cheapness should induce all to give it a trial.—*Philadelphia Merchant.*
It is unsurpassed for neatness and utility, and should meet with the sale it richly deserves.—*Tribune.*
Just what the public has long desired, and recommends itself to every individual of taste and refinement.—*Journal and Courier.*
Jan. 20, 1855. 3m

SHOW CASES!—FRASER'S FIRST PREMIUM SHOW CASE Wareroems, corner of Reade and Hudson street, near the Hudson River Railroad Passenger Station.
The proprietor of this establishment would respectfully invite the attention of storekeepers to his elegant assortment of SILVER PLATED, ROSE WOOD, SATIN WOOD, GERMAN SILVER, MAHOGANY, and BLACK WALNUT Show Cases, which for beauty of style and finish are unequalled by any other establishment in the world. Silver Plated Cases with single lights on the top, from 6 to 14 feet long, constantly on hand; Cases fitted up with Jewel Trays.
Orders per mail, with city reference, promptly attended to.
New York, May, 1854. my20-1y

SHOW CASES.—SCHMITT & BROTHERS, **16** North William (near Chatham) street, New York, manufacturers of all kinds of SHOW CASES. A good assortment kept constantly on hand. Orders promptly executed.
Silver and German Silver Cases always on hand. my27-1y

JOHN T. BUDD'S First Premium RANGES, also, Manufacturer and Proprietor of LOCKWOOD'S COOKING and LAUNDRY RANGES No. 616 Broadway, New York.
Ranges, Hot-Air Furnaces, Parlor Grates and Stoves Cleaned, Re-set and Repaired, Mason Work, Flagging, Paving, Tin, Sheet Iron and Copper Work. Furniture for all kinds of Ranges on hand and mad to order. je17-1y

MRS. J. H. HODGE, LADIES' DRESS TRIMMING AND FANCY GOODS, viz. Fringes, Gimps, and Braids, all kinds; Embroidery and Sewing Silks; Purse Twist; Clasps; Steel Gold, and Silver Beads; Beads, all kinds; Buttons, all kinds; Laces and Embroideries, all kinds; also Gimpun Laces, Zephyr Worsted, Ladies' Dress Caps, Chenille all kinds, Marselenes and Lining Silks, Wool Wadding, French Wadding, and Cotton Wadding, Chemisettes and Undersleeves embroidered, Hosiery, and Gloves, Fancy Goods in general, Ribbons and Velvet Ribbons, &c.
☞ One Price only ; No Deviation. Kid Gloves cleaned.
Mrs. HODGE'S stock of Trimmings and Ribbons are unsurpassed, either in quality, quantity, variety or low prices. Hers is a regularly-assorted Ladies' Trimming and Variety store. She is always supplied with the new styles at the earliest moment. No. 141 Atlantic street South Brooklyn je3-1y

CRIPPEN & KREPS, Manufacturers of LARGE GLASS AND PICTURE FRAMES, WINDOW CORNICES, and other articles in Gold or Fancy Woods ; Importers of Looking Glass Plates, and General Interior Decorators. Fine Oil Paintings for sale. No. **546** Broadway, New York. jy1-1y

G. A. HUNTER, MERCHANT TAILOR, **290** Bowery, third door above Houston street, New York,—keeps constantly on hand a great variety of READY-MADE GARMENTS, of the latest and most fashionable styles.
N. B. Every article made to order, at the shortest notice, and in superior manner.
GENTS' FURNISHING GOODS je3-1y

INSULATED LIGHTNING CONDUCTORS, for Buildings and Ships. Otis's Patent. The only method of absolute protection against lightning, as demonstrated by science and experience. Agents wanted in each State, to sell town and county rights. Great inducments offered. Orders for rods promptly filled, with complete instructions on the method or science of protection. Proprietors,
ap29-1y LYON MANUFACTURING COMPANY, 343 Broadway.

TEA, TEA, TEA.—377 Bowery, second door below Fifth street.—J. WATSON callsthe attention of his friends and the public generally to his present choice stock of Tea and Coffee, which Grocers, Boarding-house keepers, and all who wish to obtain good Tea and Coffee, will find to their advantage to make trial of before calling elsewhere.
N. B. Every quality of Tea done up in Tin-foil packages of 3 and 4 pounds each, which families residing in the country will find most convenient. [my27-1y] JOHN WATSON, Proprietor.

HOUQUA TEA STORE, 418 Grand street, New York.—Families and Boarding-house-keepers will find it to their interest to call at this Establishment, where will be found a choice selection of first quality Teas, Coffees, Sugars, &c.
oct7-1y MILLER & WATTSON, Proprietors.

MAYOR'S OFFICE, JANUARY 2, 1855.—There is opened, at this office, a complaint book, under the charge of a competent person, for the purpose of receiving and entering all complaints of matters coming within the jurisdiction of the municipal authorities. The Mayor will entertain, and so far as the laws give him power, take cognizance of charges preferred by responsible parties for violation of ordinances and dereliction of duty upon the part of any person holding office under the city government. By order of the Mayor.
WM. H. STEPHENS, First Marshal.

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens' Department.
The Clerical Department embraces the following articles, 'to wit' —CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. m1-tf

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."
He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders.
NELSON JARVIS, Clerical Tailor,
m1-1y No. 120 Bleecker street corner Wooster street.

G. T. GREEN'S SHIRT ESTABLISHMENT, No. 1 Astor House, New York
Orders punctually filled. Programme, by which every gentleman can measure himself.
G. T. GREEN respectfully announces that Shirts, guarantied to fit, will be forwarded to any part of the Union, the British Provinces, or elsewhere, on receiving from the parties sending the orders, their personal measurement, in inches, according to the formula given below.
☞ Remember, the size must be carefully and accurately taken, as all necessary allowances are made by the cutters of the establishment.
1st. Size around the neck.
2d. " " wrist.
3d. " " chest, immediately under the arm pits.
4th. Size across the shoulder.
5th. Length of arm, from the point of the shoulder to the wrist joint.
6th. Hight of the person, from the shoulder *to the knee pan.*
7th. The desired height of the collar, and any other directions as regards, style, fashion, etc.
This plan is quite unique, and will be of great value to gentlemen at a distance who find it impossible to obtain at home shirts that satisfy them in style and fit.
G. T. Green's Shirts being made on principles of proportion which can no more err than the result of a correct mathematical process, never fail to equal the anticipations of his customers. He will be found in his store at all hours to the day, for he gives his constant personal superintendence of the details of his business. ap8-1y

JOHN W. PRIEST, M. A., ARCHITECT, No. **634** Broadway, New York, prepares designs and working-drawings fo Churches, Parsonages, School-houses, and Dwellings, particularly Country Houses : also for Sepulchral Memorials. Commissions received for the design and execution of Church Furniture, Fonts, Monuments, &c. To ensure an interview, a few days notice by letter is advisable. sep23-1y-$

JAMES SUTTON, MODELLER AND ORNAMENTAL plasterer, No. 523 Sixth avenue, between Thirty-first and Thirty-second streets, New York.
N. B.—Ornaments sent to all parts of the Union. m8-6m

SEWING MACHINES—FOR FAMILY USE—the only one that successfully does fine sewing. For heavy work it has no superior. For sale by the Proprietors, **343** Broadway, N. Y. WHEELER & WILSON MANUFACTURING CO. my20-1y

CARRIAGES.—ISAAC MIX jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f3-1y

MANGLING.—IMPORTANT TO HOTELS, LAUNDRIES, AND Private Families.—DUNCAN & WEST'S Improved Mangles.—These Mangles are labor-saving machines, as they entirely supercede the use of ironing, smoothing table linen, sheets, &c., with great rapidity and beauty, without fuel. A person with one of these machines may do as much work as six persons with smoothing-irons. They can be seen in operation at the Astor House, St. Nicholas, and the Metropolitan, and at other principal hotels in the city. References given as to their utility and use. Price from $20 to $90. They can be worked by steam power. DUNCAN & SHARP,
oct21-6m 51 Beekman street, and No. 4 Liberty Place.

For The Churchman.

THE "CROSS AND PASSION."

O, soul of earth, in baleful darkness bound,
Who feel'st sin's heavy chain pierce through thy soul,
Which ne'er the sacrifice of flesh unwound,
Nor e'er could altar fires thy night unroll:

How fully hast thou known its bitter pang—
Hast been the sport of all its wild unrest;
How oft allured to feel its charmed fang,
Hiding sweet poison in its glowing crest!

How dark and treach'rous all the workings are
Of innate vileness, in thy bosom nursed;
How with God's just decree wage impious war,—
"The soul that sinneth, it shall die accursed!"

Ay well thy mute, deep, agonized despair
Tells fruitless trials that have hope entombed;
Come, see; and thou a fadeless crown shalt wear,
When light breaks in upon thy soul engloomed.

Behold that Man of Sorrows, weary led,
Meekly to yield His life to scorning foes—
In anguish deep, what crimson sweat is bled,
While writhes that form with keen convulsive throes!

Awe-struck be thou at such unearthly grief—
Such piteous suffering from the Serpent's fangs;
Here wrestles love, surpassing all belief,
Here man's salvation in the balance hangs!

See'st thou that sorrowing, meek, reviled One,
Whom blood-invoking crowds with curses greet;
Toiling with painful steps shame's death to meet,
Imploring pardon for their sins unknown?

See now on high that Holy One suspent,
While earth, appalled, is with convulsions rent!
See from His side flow out that two-fold stream,
That shall a long-lost world to life redeem!

How great His agony, how vast His dying love!
But can a sinful man man's sin remove?
Mortal! sink contrite now upon the sod—
He is the Incarnate, Very Son of God!

Let glowing vows now thrill thy panting breast,
Faith in His love be in thy life confessed:
Shall aught from Him thy spirit then divide?
Or mocking foes thy holy strength deride?

When swift temptations storm thy loving heart,
With syren voice thy shrinking ears beguile;
Lulling roused conscience till their subtle art
Gain from thy scornful face relaxing smile;

Oh, fix thy gaze on Him before thee now—
His glorious strength thy soul to Heaven shall bear—
His sacred woes thy soul to dust shall bow,
And fill it evermore with peace and prayer. O.

For The Churchman.

DR. CHEEVER ON THE LITURGY.

The *Independent*, a Congregational paper of New York, publishes an article in its issue of March 29th, under the imposing title, "Let well enough alone." It is a significant article. It is from the pen of Dr. Cheever, pastor of the "Church of the Puritans," in this city. It confesses what has been long apparent to an "observing mind," that the intelligent men of the dissenting sects demand a Liturgy; and while on each Sabbath they hear repeated the same prayers, they demand that a form of sound words shall be used, and the people be allowed to join in the worship of the Sanctuary. Dr. Cheever belongs to that branch of dissent which is so intensely democratic that even the yoke of the Presbyterian is too grievous to be borne. It allows no authority to interfere with the vote of an individual congregation. The minister has an official position; but he is only a member of his own "church," appointed by it to teach. He can be tried and excommunicated by his "church," as well as by his peers; and from their decision there is no appeal. And though a council may give him a personal standing, and recommend him to another "church," no power on earth can oblige the "church" to receive him again, nor can it place him in the bosom of any other "congregational church," unless the "church" itself is pleased to have him in its bosom. It is to such an organization that Dr. Cheever speaks on the matter of the Liturgy. It is this people whom he counsels to "Let well enough alone." But how does he know that the people are well enough? It appears that they do not think so. And if their judgment is a standard in other matters, why not in this? And by what authority does he counsel a people to be quiet, who equally with him are judges of the law and the fact? It would seem that in their own opinion they are not as well as they wish to be, or think they might be. And the effort of "C." to induce them to be quiet, is not unlike the efforts of some priest in the days of the prophets, who, when the people where sick, pronounced them well; when they needed desperate remedies, attempted to heal them slightly, and when they needed to be aroused, cried peace. The people were diseased; the priest pronounced them well, and urged them to "let well enough alone." But the article is significant. A restlessness on the matter of public devotion pervades the entire "Dissenting Church." Dr. Barnes, of Philadelphia, has given his sanction to a manual of prayers. The "Dutch Reform Church," has a small Liturgy of its own. The Unitarian body demand a form of prayer. And the "Congregational Church" feel and express their need of some such aid. No one at all conversant with this Church in New England need be told that the prayers are nearly the same in these "churches," from year to year. The same address to the Lord, often very familiar—the same topics—the same length—the same words, though not always in the same order. So general is this, that an intelligent New England man can tell, by the prayers, whether he is in a Baptist, Methodist, Unitarian, or Congregational place of worship. And in what are called the "social meetings" of these bodies, when the "brethren" pray, all present know the prayer before it is uttered.

The same words, errors, irreverent repetitions of the sacred names of God and the Redeemer, the same themes and expressions mark these "social devotions." It is not strange then that an intelligent people should demand that men pray with the "understanding" as well as with the spirit; that they use the "form of sound words" that shall edify, and that men shall reverently call upon God the Father. And that as a repetition is unavoidable, it shall be a repetition that shall not offend good taste, nor violate the proprieties of life. Dr. Cheever admits that the Litany "is a simple and affecting part of the Prayer Book." But he objects to it because "there is not the slightest trace in all the New Testament of any established Liturgical service of Christian worship." And because the use of the Liturgy creates a "kind of Fifth-avenue piety of hewn stone fronts, with all the modern improvements." As to the first objection, was there no Liturgical service in the day of the Saviour? And if there was, was not the Saviour an attendant on that service? And did not His Apostles imitate Him, both before and after His Ascension? Did not His disciples ask and receive at His hand a form of prayer peculiarly His own, which will be used by the Church till time shall be no more? But if it be the tendency of a liturgy to be suppress the freedom of the individual soul, to strangle personal piety—to produce and sustain "habitual indifference and insensibility" in those who use it—if "the congregational simplicity of service" is the mode "honoured of God" in the conversion of men, how does it happen that the God of all grace passed by the simplicity of this congregational mode when He gathered His ancient church, made it the depository of the "Oracles of God"—regulated minutely all the service of His house and gave His people the evil fruits of a Liturgy? How does it happen that this simplicity was unknown till the time of John Calvin; and that the same Calvin himself preferred the service of the church, and would have remained in it probably if a letter of his had not fallen into the hands of the Romanists? How does it happen that in all the battles fought for truth and freedom, this Liturgical church of England has stood in the fore front of all the battles, and has all the moral intellectual life of Europe to-day, while the "churches" founded by Cromwell of the Presbyterian faith, and others founded in his day, have nearly all, and we believe quite all, passed into the hands of Socinians, while to empty walls ministers occupy the places of their fathers? But suppose there is no service established by the Apostles in the New Testament? What does that argue if it be a fact? Can Dr. Cheever trace his creed, to which he obliges all persons to assent who join his "church" in the New Testament? we should be happy to see the chapter and verse. Is there any express command for the baptism and communion of females? Is there any for the belief in the Trinity? Is there any for the form of service which in his eye is so simple and chaste? As Dr. Cheever will trace the existence of the Books of the Old and New Testament, from this moment up to the time of the Apostles, as he will prove that the Early Church believed in the Trinity, or that it met on the first day of the week, (though that has no command to sustain it,) by all the evidence that he can bring to show that the church existed at all, by some kind of evidence increasing the amount a hundred fold, will we trace the glorious Litany of our Church in substance up to the very time of the Apostles themselves.

The sneer of Dr. Cheever, about the "piety of brown stone fronts," comes with an ill grace from those who are doing what they can to locate churches in the said "Fifth Avenue;" whose conduct proves that it is a kind of piety to which non-Episcopal sects have no objection, when it comes convenient. But if it is meant that the Liturgy has no charm and no power to reach the hearts of the lowly, and answer their wants, it is refuted by the merest glance of life. The poor and lowly in the cottage, or in the house of God, are among the most ardent lovers of the service. The hardy seaman, on his perilous way, or in time of danger, or when he commits his brother to the deep, can find no solace like the solace of the Prayer Book, and he does not feel that he has lifted his heart to God, except it be done in the words of our solemn Liturgy. And many of the devotional books published by the American Tract Society, if faithfully printed, would illustrate the same truth. It is true they are shorn of their glory. It is true that where the instrumentality of the Prayer Book is known, it does not appear in the editions of that Society. It is true that Leigh Richmond named the Prayer Book as the instrument of the conversion of the Dairyman's daughter, though the print sent out by the Tract Society carefully disguises the fact.

But we do not intend to pursue this subject further. We have read the article with some surprise. We find a deeper desire for a Liturgy in the "Congregational Church" than we supposed existed. The Rev. Dr. must be somewhat disturbed to write so violently. He warns the Congregationalists against these yearnings after a Prayer Book. It will be a "scape goat for all the religion of the West." It will prove "a bridge of sighs, over which they will pass to an eternal imprisonment." It will produce a mere "*make believe*" kind of repentance. It will "infallibly harden the heart." It is a "hierarchical creation." It is "a salamander safe, in which multitudes lay away their hearts and consciences," against "the flames of the last day." The probability is that many who read this tirade against the Liturgy, will look in upon the Episcopal Service, and make the contrast challenged, between the stupor and indifference of the services of the Liturgy and the reverence and devotion found in the simplicity of the Congregational forms of worship. Such an one will mark the subdued entrance of the worshipper when the Liturgy is used—his silent devotion on his knees before his God—the stillness and apparent devotion of the congregation—his hearty response to the service—his solemn attention to the reading of God's Word—the decorum and the solemn reception of the blessing—the silent prayer, and the decent and quiet withdrawal from the house of God. On the other hand, he will mark the worshipper who is present amid the simplicity of Congregational worship. He enters his pew and commends himself to the congregation, of whom he takes a deliberate survey. The hymn is artistically sung, and receives his commendation. A scanty portion of the Word of God is read; for it is man who speaks amid this simplicity, and not God. At the prayer the hearer sits bold upright in his pew, with folded arms, as much as to say, "Pray on, I can endure it." Then comes the sermon—and then the benediction, which is variously received—by some with the pew door quite or half open, as if a race was to be run—by others the time is employed in putting on coats, gloves, and getting canes, hats, and unbrellas in walking trim—sometimes the words can be heard, sometimes they cannot—but the effect of the benediction is not unlike the mode of adjourning the Connecticut Legislature, when the speaker adds to the time of adjournment the exhortation—"Please to walk, gentlemen"—and he hastens home like a man escaped from a caucus. And yet this is the system of God, and Episcopacy is a dangerous thing! A CHURCHMAN.

ST. THOMAS'S, BROADWAY.—In speaking last week of the restoraton of this church, we unwittingly gave credit to Mr. Frank Wills, instead of his late partner, Mr. Dudley, for much that was meritorious in the architectural designs.

SPIRITUAL WORSHIP.—External worship doth openly acknowledge a Deity, but want of inward sense in worship secretly denieth it: the fool hath said in his heart, there is no God. It is strange to hear so much noise of religion in the world, and to find so little piety. To present the living God with a carcass of lifeless worship, is to pay him with shells of service, and so to mock him. And it is a more admirable long-suffering in him to defer the punishment of such devotion, than of all the other sins in the world. The Egyptian temples were rich and stately fabrics; a stranger who had looked up on them without, would have imagined some great deity within; but if they entered (as Lucien says, laughing at them,) nothing was to be seen, but only some ape, or cat, or pied bull, or some other fine god like those. To behold our fair semblance of religion who frequent this house, it would appear that we were all the temples of the Holy Ghost; but who so could look within us, would find in many of our hearts, lust, pride, avarice, or some such like secret vice adored as a god. And these are they which, while our bodies sit here, do alienate our souls from the service of the Eternal God, so that we are either altogether senseless and dead before him, or, if any fit of spiritual motion rise within us, we find it here, and here we leave it, as if it were sacrilege to take it home with us. But did once that spirit of grace breathe savingly upon our souls, we should straight renounce and abhor those base idols, and then all the current of our affection would run more in this channel: our services would then be spiritual, and it would be our heaven upon earth, to view God in His sanctuary. And the obtaining of the changes is, or should be, the main end of this our meeting; and that it may be the happy effect of it, our recourse must be to the throne of grace by humble prayer, in the name of our Mediator, Jesus Christ, the righteous.—*Leighton.*

RUINS OF THE ALEXANDRIAN LIBRARY.—It is stated in the *London News* that Captain Newnham, an Admiralty agent on the Southampton station, who had just returned from Alexandria, visited, while there, the ruins of the Alexandrian Library. A large mound in Alexandria has been believed for ages to mark the spot where once stood the famous library which was burned by the Caliph Omar. This mound is now in process of removal, and splendid houses are to be built on its site. While Captain Newnham was there, an immense stone of blue granite was dug out, which weighed several tons, and is covered with letters, apparently Coptic. The Captain was unable to take a tracing from these letters. Beneath the mound, the remains of a building, something like a starfort, has been discovered, and masses of double columns, also signs of water and of places for heating. The brick work is of immense strength and thickness—the brick being not so thick as English ones, but longer and broader.

An immense number of Arab boys and girls were engaged in carrying away the rubbish in baskets. Captain Newnham picked up many curiosities there, such as pieces of conglomerated brick, mortar, and metal-work, bearing evident marks of having been fused together by intense heat. The Captain learned in Egypt that the French *savant* who discovered the buried city of Socarah, beyond Grand Cairo, was picking up an immense number of treasures for transportation to France.

A PROOF OF MAN'S FALL.—Every dog that barks at me, and every horse that lifts his heel against me, proves I am a fallen creature. The brute creation durst not show any enmity before the Fall, nor had they any, but testified a willing homage unto Adam by *coming for a home*. Eve no more dreaded the serpent than we dr.ad a fly. But when man shook off allegiance from his God, the beasts, by Divine permission, shook off allegiance, too, from man.—*Beveridge.*

THE TEACHER'S HIGH VOCATION.—If that man deserves well of his country, who, according to an ingenious statesman's observation, makes three spires of grass to grow where only two grew before, what praise does he merit who multiplies intelligence, who expands the slumbering faculties of the human soul, who calls forth into exercise powers capable of increasing the public stock of wealth, of virtue and happiness, and of exalting the possessor to his proper station of usefulness and importance? If that painter who has moulded the unresisting clay to forms of beauty and elegance has deserved our patronage, what glory shall be his, who, faithful and diligent in his functions, has shaped the minds of men, and all to honour and virtue?—*Dr. Henry Hunter.*

JUDGE CUMMINGS.—The Hon. David Cummings, for many years a Judge of the Court of Common Pleas in Massachusetts, died on Friday night at his residence in Dorchester, at an advanced age. He formerly resided in Salem, and was father to Miss Maria Cummings, so widely known as the authoress of "The Lamplighter."

RELIGIOUS EXERCISES IN THE SCHOOLS OF UPPER CANADA.—With a view to secure the Divine blessing, and to impress upon the pupils the importance of religious duties, and their dependence on their Maker, the Council of Public Instruction of Canada West, recommend that the daily exercises of each Common School be opened and closed by reading a portion of Scripture and by prayer. The Lord's Prayer, alone, or any other prayer preferred by the Trustees and Master of each School. But the Lord's Prayer shall form a part of the opening exercises; and the Ten Commandments shall be taught to all the pupils, and shall be repeated at least once a week. But no pupil shall be compelled to be present at these exercises against the wish of his parent or guardian, expressed in writing to the Master of the School.

It is no great matter to live lovingly with humble and meek persons: but he (or she) that can do so with the forward, with the peevish and perverse, alone hath true charity: always remembering that our solid true peace, and peace of God, consists rather in complying with others, than in being complied with—in suffering and forbearing, rather than in contention and victory.—*Jeremy Taylor.*

Envy is a sin that commonly carries its own discovery and punishment.

MARRIED.

In this city, on the 31st ult, VINCENZA BOTTA, late member of the National Parliament, and Professor of Philosophy of the Colleges of Sardinia, to ANNE CHARLOTTE LYNCH.

DIED.

At Riverhead (Long Island), on Sunday, 25th March, in the eighty-ninth year of his age, WILLIAM ONDERDONK.

CLERGY of the PROTESTANT EPISCOPAL CHURCH

IN THE CITY OF NEW-YORK AND ITS VICINITY.

Onderdonk, D.D., Right Rev. Benjamin T., 106 Franklin street.
Anthon, Rev. Edward, | 156 Second Avenue.
Anthon, D.D., Rev. Henry, |
Barton, Rev. J. Graeff, 48 East Twenty-fourth street.
Beach, Rev. Alfred B., Rectory of St. Peter's church, West 20th-st.
Bedell, Rev. Gregory T., corner of Tenth-street and Fifth-avenue.
Berrian, D.D., Rev. William, 50 Varick street.
Chauncey, Rev. Peter S., 12 West Thirty-second street.
Clapp, Rev. Caleb, Sixth street, three doors east of Avenue C.
Cook, Rev. Edwin R. T., 104 Twelfth street.
Cook, Rev. Thomas, 276 Houston street.
Cooke, Rev. Samuel, 60 Eleventh street.
Cox, Rev. Richard, 36 East Thirty-fifth street.
Cruse, D.D., Rev. Christian F., General Theological Seminary.
Denison, Rev. Samuel D., 19 Bible House and 171 West 36th-street.
Dickson, Rev. Robert George, 327 East Twelfth street.
Draper, Rev. George B., 127 McDougal street.
Duffie, Rev. Cornelius R., 151 Lexington avenue.
Dyer, Rev. Heman, 184 East 13th-street.
Eaton, Rev. Theodore A., 55 Morton street.
Eigenbrodt, Rev. William E., 53 Amity street.
Elmendorf, Rev. John J., 101 West 36th-street.
Evans, Rev. Benjamin, 172 Broome street.
Fitch, Rev. Augustus, 278 Tenth street.
Frost, Rev. William J., Yorkville post-office.
Gallaudet, Rev. Thomas, 22 Third street.
Geer, Rev. George J., 229 West Twenty-seventh st., near 9th avenue.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, D.D., Rev. Benj. I., Gen. Theo. Seminary, Twentieth street.
Halsey, Rev. Charles H., 9 East Eighteenth street.
Hart, Rev. A. Bloomer, 55 Morton street.
Hawks, D.D., LL.D., Rev. Francis L., East 21st-st., cor. 4th avenue.
Henry, D.D., Rev. Caleb S., 637 Broadway.
Higbee, D.D., Rev. Edward Y., 108 Bleecker street.
Hobart, Rev. John H., 10 Vestry street.
Hopkins, Rev. John H. Jr., office of *Church Journal*, 637 Broadway.
Houghton, Rev. George H., 9 East Twenty-ninth street.
Howland, Rev. Robert S., 63 London Terrace, West 23d-street.
Hoyt, Rev. Ralph, 2 Little Water street, Five Points.
Hudson, Rev. Henry Norman, 170 Bleecker street.
Irving, Rev. Pierre P., For. Com. Rooms, Bible House, Astor Place.
Jelliff, Rev. Hiram, 144 East Twenty-fifth street, near 2d avenue.
Johnson, D.D. Rev. Samuel R., General Theological Seminary.
Jones, Rev. Lot, 77 Second avenue.
Lamson, Rev. William O., 161 West 22d street.
Lawrence, Rev. Francis E., 198 West Twentieth street.
Leonard, Rev. Alexander S., 7 Hubert street.
Little, Rev. Charles S., 86 East Seventeenth street.
Ludlum, Rev. William S., 299 Greenwich street.
Mahan, D.D., Rev. Milo, 240 West Twentieth street.
McVickar, D.D., Rev. John, 8 College Green.
Millett, Rev. James, 308 Broome street.
Morris, LL.D., Rev. William, 76 Varick street.
Muhlenberg, D.D., Rev. William A., cor. Sixth avenue and 20th-st.
Neville, D.D., Rev. Edmund, corner of Thirteenth st. and 7th avenue.
Parker, Rev. Benjamin C., C, 114 East Broadway.
Peters, Rev. Thomas McC., Smile-stone, Bloomingdale Road.
Pound, Rev. Jesse, 83 Christopher street.
Price, D.D., Rev. Joseph H., 63 Second avenue.
Richmond, Rev. William, Bloomingdale.
Seabury, D.D., Rev. Samuel, 125 West Thirteenth street.
Shortt, Rev. William, 308 Broome street.
Sloane, Rev. George N., No. 6 Boorman Place, 33d-street.
Spencer, D.D., Rev. Jesse A., 26 East Twenty-fourth street.
Sterling, Rev. J. C., 23 Greenwich avenue.
Taylor, Rev. Fitch W., U.S.N., 119 Fifth avenue.
Taylor, D.D., Rev. Thomas House, next to Grace church.
Towell, Rev. Thomas, 48 East Twenty-fourth street.
Tracey, Rev. James C., Eighth avenue, first house south of 49th-st.
Travis, Rev. Robert Jr., 106 Hammond street.
Turner, D.D., Rev. Samuel H., Gen. Theo. Seminary, Twentieth street.
Tuttle, Rev. Isaac H., rectory of St. Lukes church, 477 Hudson street.
Tyng, D.D., Rev. Stephen H., 88 East Sixteenth street.
Van Kleeck, D.D., Rev. Robert B., 17 Bible House, and 234 West Twentieth street.
Verren, Rev. Antoine, 99 Franklin street.
Valton, D.D., Rev. William, 39 West Twenty-second street.
Ward, Rev. Henry D., 38 West Twenty-third street.
Weaver, Rev. Joshua, 57 West Seventeenth-street.
Weston, Rev. Sullivan H., Trinity Church.
Wilson, D.D., LL.D., Rev. Bird, 206 West Twentieth street.

BROOKLYN.

Allen, Rev. Nathaniel G., 80 Woodhull street.
Brown, Rev. J. H. Hobart, 69 Orange street.
Canfield, Rev. Eli H., 4 Strong place.
Cutler, D.D., Rev. Benjamin C., 1 Sands street.
Diller, Rev. Jacob W., Clinton avenue, adjoining St. Luke's church.
Drowne, Rev. T. Stafford, 56 Montague Place.
Guion, Rev. Alvah, 240 South First street.
Guion, Rev. Thomas T., 59 Willoughby-street.
Haskins, Rev. Samuel M., 91 South Fifth street.
Huckel, Rev. William, 16 Clinton street.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson streets.
Labagh, Rev. Isaac P., Summit street, between Hicks and Henry sts.
Lewis, D.D., Rev. William H., next to Church of Holy Trinity.
Morton, Rev. James, 155 Adams street.
Peck, Rev. Francis, 147 Duffield street, near Fulton avenue.
Remington, Rev. E. Franklin, Verandah Place, third from Clinton-st.
Reynolds, Rev. Charles, 85 South Ninth street.
Roberts, Rev. Henry F., 72 Union, head of South Second street.
Sanford, Rev. David P.
Sayres, Rev. Samuel W., 99 South Fourth street.
Schroeder, D.D., Rev. John F., | 493 Atlantic street.
Schroeder, Rev. John F. Jun., |
Seymour, Rev. W. Wood, 93 Columbia street.
Shackelford, Rev. John W., Kent avenue, above Myrtle.
Stearns, Rev. John, Nevins, corner of State.
Taylor, Rev. Benjamin F., Division Avenue, 24 house from 7th street.
Vinton, D.D., Rev. Francis, 178 Atlantic street.
Walker, Rev. Robert J., Oxford street 6th house from Myrtle Avenue.

NEW JERSEY.

Bowden, Rev. James J., Jersey City.
Bruce, Rev. Vandervoort, Park Place, Hoboken.
Camp, D.D., Rev. Norman W., 26 Irving Place, Garden st., Hoboken.
Gries, Rev. William R., Bergen.
Harriman, Rev. Orlando Jr., Monmouth street, Jersey City.
Macurdy, Rev. David H., Jersey City.

☞ It is respectfully requested that information be given at this office of changes proper to be made in the List of Clergy, on or before the *Monday in the week preceding the first Thursday in each month.*

NOTICES.

The Provisional Bishop will preach and administer Confirmation in the Church of the Epiphany, 130 Stanton street, between Essex and Norfolk streets, on the morning of Easter Sunday, April 8. Service to commence at 10½ o'clock. The Rev. JOHN STEVENS, of St. Peter's Church, Brooklyn, will preach to the Young, in the Evening. Service at 7½ o'clock.

The Courier & Enquirer has removed to 362 Pearl street (three doors North of Wall street), where a lofty room nearly 25 by 100 feet will afford unusual facilities to the Public.

☞ A Free Reading Room may be found in the spacious Publication Office, containing files of English and California papers, and of the Commercial papers from every important point in the country.

Protestant Episcopal Church Missionary Society for Seamen, in the City and Port of New York.—A stated monthly meeting of the Board of Managers of this Society, will be held in the Sabbath School room of the Church of the Ascension, on Monday evening (in Easter Week), at half-past 7 o'clock.

An Election for Officers and Managers will take place.

THOMAS P. CUMMINGS, Recording Secretary.

N. B.—The members of the Society are: all Clergymen residing in the City of New York, and canonically connected with this Diocese; Patrons; Life Members; and Annual Subscribers of not less than one dollar.

New York, April 5, 1855.

New York Bible and Common Prayer Book Society. A regular meeting of the Board of Managers will be held on Tuesday evening next, the 10th inst., at 7 o'clock, at the Depository, 55 East 13th street. WILLIAM H. BELL, Secretary.

Protestant Episcopal Tract Society. A regular meeting of the Board of Trustees will be held at the Depository, No. 55 East 13th street, on Tuesday evening next, the 10th inst., at 7 o'clock. WILLIAM R. RONALDS, Secretary.

Notice.—The annual sermon before the Brotherhood of the Protestant Episcopal Church, of Brooklyn, will be preached by the Rev. A. CLEVELAND COXE, of Baltimore, in Grace Church Brooklyn Heights (Rev. Dr. Vinton's), second Sunday after Easter, the 22d inst. Service to commence at half past 7 o'clock P.M.

The Right Rev. Dr. POTTER, Provisional Bishop of the Diocese, is expected to be present.

The collection taken will be for the Charity Fund of the Society. The friends of the Brotherhood of New York and Brooklyn are invited to attend.

Church of the Redeemer, corner of Fourth Avenue and Pacific streets, Brooklyn.—The new chapel erected by this parish will be opened for service on Easter Eve (Saturday next), at 7 o'clock P.M. Sermon by Bishop WHITEHOUSE. The Clergy and others are desired to attend.

The Managers of the Colored Orphan Asylum, propose to hold a Fair about the last of April, for the benefit of that Institution, and earnestly solicit contributions in money, or articles of any description, which may be sent to the following places, viz.: Miss M. Few, 97 Ninth street; Miss H. King, 1 College Place; Mrs. E. P. Willets, 242 East Broadway; Mrs. Strange, 25 West Seventh street, or to any of the other Managers. m22 3t

ACKNOWLEDGMENTS.

New York Bible and Common Prayer-Book Society.

Mrs. Elizabeth Atwater, $2; the Misses LeBaron $6; Grace Church, Jersey City, Rev. D. H. Macurdy, $10; Grace Church, Madison, New Jersey, by A. M. Tredwell, Treasurer, $7; Rockland County Mission, Rev. Solomon G. Hitchcock, $3.

THOS. C. BUTLER, Treasurer, 55 East Thirteenth-street.

The issues of the Society since October have been: Gratuitous distribution, 595 bibles, 442 testaments, and 4,612 prayer books. Cash sales, 155 bibles, 141 testaments, and 1,840 prayer books.

Protestant Episcopal Tract Society.

Miss Laura A. Brooks, life member, $10; Grace Church, Jersey City, Rev. D. H. Macurdy, $4 22; Mrs. C. Overing Handy, $1; Mrs. E. Atwater, $1; Miss LeBaron, $1; Rockland County Mission, Rev. S. G. Hitchcock, $2.

THOS. C. BUTLER, Treasurer, 55 East Thirteenth-street.

The issues of the Society from October have been: Gratuitous distribution, 534,406 pages. Cash sales, 274,040 pages.

Episcopal Orphan Home.

The Ladies of the Episcopal Orphan Home, gratefully acknowledge the following donations:

3 high chairs from Miss Maggie Lydig; Miss Ballow 21 garments and 25 wash cloths; a donation of cakes from Mr. James Rogers, for the Feast of the Annunciation; 12 garments from the Auxiliary Sewing Society.

Donations may be left at Stanford & Swords, 637 Broadway, or will be thankfully received at the Home, 74 Hammond street.

March 31, 1855.

Grace Mission Church, Williamsburgh.

The subscriber gratefully acknowledges the receipt of the following sums to aid in the erection of a Church for a numerous population of destitute but industrious poor in this grow ng city:

From R. Airey, $15; J. Harriman, $10; J. R. Gilmore, $5; E. W. Dodge, $5; J. Lounsbury, $5; Wm. Jay, $20; S. J. Hunt, $20; J. Valentine (L. N.), $6; W. B. Taylor, $5; B. (Stamford, Conn.), $5; Cash, mailed at Redhook, $5; by Messrs. Stanford & Swords, Mrs. J. H. Cornell, $9; Miss Cornell, $1; Cash, $5.

N. B.—This good work is stopped for the want of means. Further subscriptions will be thankfully received, and may be sent by mail to the subscriber, in Williamsburgh, or left with Messrs. Stanford & Swords, 637 Broadway, New York, or the Rev. T. T. Guion, 291 Jay street, Brooklyn.

ALVAH GUION, Missionary and Agent.

Free Church of the Good Shepherd.

AID FOR THE DESTITUTE.—Received from S. T. S., $10, by Messrs. Stanford & Swords.

The supplies which benevolent hearts have in this manner dispensed through the Church of the Good Shepherd during the past Winter, have furnished a comfortable meal daily for more than one hundred men, women, and children, on an average, for most of the time; beside providing many with clothing and means to pay rent, &c., in cases of sickness or extreme distress.

R. HOYT, No. 68 East Broadway.

Advertisements.

A LADY WHO HAS MUCH EXPERIENCE IN teaching, wishes to procure a situation as resident governess in New York or its vicinity. She is capable of giving instruction in Music, and all the branches of English usually taught in the first schools, speaks French and Italian fluently, and can give references to some of the first people in the United States. Address A. B., care of EDWARD PRIME, Esq., Prime's Buildings, Wall street, New York

FURNISHED HOUSE, OR COTTAGE, WANTED, in Brooklyn, or the upper part of New York, or neighbourhood, for a quiet family of four persons. Address, R. C., box 1603, post-office, New York.

PEWS IN TRINITY CHAPEL.—A number of Pews in the new chapel erected in Twenty-fifth street, will be let for the term ending on Easter Day, in the next year (1856), by public auction in the building, on Wednesday next, the 11th inst., at 3½ o'clock, P.M.

JAMES H. STEVENS, Merchant Tailor and Clothier, 28 Bowery. Spring Stock on hand, and Fashions decided on. a5 1y

HOME SCHOOL FOR YOUNG LADIES, NEWPORT, R. I.—Summer Term begins on the first Monday of May. Pupils received at any time. Circulars giving particulars, with the highest references, will be sent to any address.

a5-4m$ A. DALTON, Principal.

ORANGE COLLEGIATE INSTITUTE, N. J.—CHURCH BOARDING SCHOOL FOR YOUNG GENTLEMEN.—This Institute proposes to give a complete and thorough course of English and Classical Education, in the shortest possible time. That its discipline may be most salutary, and its instruction critical and practical, there will be an average of one teacher to every twelve pupils, who will share alike as to the amount of time of instruction with the Rector and his associates, and be required to make every recitation perfect.

Vocal Music will assume an important feature in the course of study.

☞ The next Session will commence on Monday, April 30th.

TERMS, per Summer Session of five months (board and tuition) $100. EXTRAS, per quarter: Modern Languages (each), $5. Piano, $15. Drawing and Painting from $5 to $10.

I. D. BERRY, Rector. MR. HENRY LINCOLN, Teacher of Music and Piano. Monsieur E. CARMONT, Teacher of French Language.

☞ Circulars, with references, will be sent when desired. a5-5t

ROSE HILL BOARDING SCHOOL FOR YOUNG LADIES, at Danbury, Conn., Mrs G. M. WHITE, Principal.

The Summer Term commences the first of May, and the Winter Term the first of November, each consisting of twenty-two weeks. The number is limited to twenty-five; the location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious.

For reference and terms, apply to the office of The Churchman, or to W. T. PINKNEY, President of the Astor Insurance Company, 67 Chatham street, or to C. H. ROACH, Esq., 826 Greenwich street, or 21 Park Place, New York. a5 1y

SELECT BOARDING SCHOOL FOR BOYS, Westchester, Westchester county, New York. Number limited to twenty. T. B. HARRINGTON, A M., Principal and Proprietor. B. T. HARRINGTON, A B., Vice Principal. J. ZAIPPFEL, Teacher of Modern Languages and Music. This school has been in successful operation six years. It is situated in a most healthful and beautiful region of the State, twelve miles from New York, and is easy of access by cars from the City Hall every hour during the day. No efforts are spared to give thorough instruction in the English and Classical departments, modern languages and music, to guard carefully the morals of the pupils, and to provide for them a happy home. How far success attends these efforts, is cheerfully left for the patrons to say.

For further particulars see Circulars at Messrs. STANFORD & SWORDS, 637 Broadway, N. Y., S. N. FOSTER, 41 Broad street, or address T. B. HARRINGTON, Westchester, New York, stating time and place for a personal interview.

PATRONS:

Rev. C. D. Jackson, Rector of St. Peter's Church, Westchester; Messrs. R. R. Morris, Wm. C. Maitland, Daniel M. Edgar, Edward Haight, Westchester; Messrs. S. N. Foster, Wm. J. Staples, Bradish Johnson, Jacob Reese, N. A. Stone, Joseph Foulke, Emanuel Burckle, Henry Munro, Wm. A. Bayley, N. P. Bailey, G. S. Bedford, M.D., Oliver Slate, F. P. Sage, Wm. Watson, Wm. M. Evarts, New York city. a5 1f

MRS. E. BERRIAN, 180 BOWERY, BETWEEN Broome and Spring streets, keeps constantly on hand a very large assortment of Window Shades and Paper Hangings; also, Lace and Muslin Curtains, Cornices, Brass and Gimp Bands, Cord and Tassels, Trimmings, Fireboard patterns, &c., &c. Ladies call and see.

m29-1y MRS. E. BERRIAN.

REPLATING.

HOTELS, SHIPS, STEAMBOATS, AND PRIVATE FAMILIES CAN have every description of old ware replated and warranted. Stair rods, plumbers' fixtures, tea sets, spoons and forks, and every kind of metal, plated with gold or silver, at short notice, by the Manhattan Plate Company, 267 Bowery. m22-3m

THE NEW CARPET EMPORIUM, 210 Bowery.—J. HYATT, has removed his carpet and oil cloth establishment from his old stand 34 Bowery, (where he was burnt out,) to the spacious building 210 Bowery, between Spring and Prince streets opposite Rivington street, where will be found a large and well assorted stock of both foreign and domestic carpeting and oil cloths of every description, consisting of tapestry and velvet carpeting, Brussels carpets, Lowell and Auburn power-loom 3 ply and superfine ingrain carpeting. Also, oil cloths from 2 to 24 feet wide at very low prices. Also, hearth rugs, door mats, table and piano covers, tapestry and Venetian stair carpeting, druggets, window shades, &c., &c. Also, 6,000 yards of carpeting and oil cloths at 40 per cent. less than value. The above is all worthy of the attention of carpet buyers. HYATT'S Carpet Emporium, 210 Bowery, opposite Rivington street. m22-3m.

PUBLICATIONS.

BOYD'S ENGLISH POETS.—The following works, with copious Notes and Illustrations, by the Rev. J. R. BOYD, author of Elements of Rhetoric, etc., have been prepared with reference to the wants of schools and school libraries. They have already been adopted by some of the first seminaries and academies in the United States.

1. MILTON'S PARADISE LOST. 1 vol. 12mo.
2. YOUNG'S NIGHT THOUGHTS. 1 vol. 12mo.
3. THOMSON'S SEASONS 1 vol. 12mo.
4. COWPER'S TASK AND OTHER POEMS. 1 vol. 12mo.
5. POLLOK'S COURSE OF TIME. 1 vol. 12mo.

These editions of the English Poets are highly recommended by Dr. Webster and Prof. Owen of the Free Academy; Rev. Dr. Cheever, Dr. Tappan, of the Michigan University; Prof. Mills, of Indiana, and numerous other distinguished educators. The publishers have issued two different editions of these works: Cheap Edition for schools and academies, half bound; Price 62c per vol. Illustrated Edition for libraries and private readers. $1.

Published by A. S. BARNES & CO., 51 John street, New York, Publishers of National Series of Standard School-Books. a5-2t.

TRINITY CHAPEL.—A beautiful assortment of PRAYER BOOKS, with new and appropriate designs, prepared with special view to TRINITY CHAPEL, of various sizes and qualities of bindings. will be found at STANFORD & SWORDS, 637 Broadway, between Bleecker and Houston streets.

Their variety of editions is one of the largest in the country, embracing over fifty different styles, and varying in price from twelve and a half cents upward.

Their 8vo. standard edition is certainly the most beautiful specimen of typography ever produced in America. Their 12mo., 16mo., and 18mo. editions are of clear and distinct type, printed on the best paper, of convenient sizes for Pew Books. The bindings are of every description, but they would particularly recommend their peculiar styles of pure flexible, which, for beauty, convenience, and durability, are considered very superior.

STANFORD & SWORDS, 637 Broadway.

PASSION WEEK.—Just Published. Price One Dollar.

JERUSALEM AND ITS VICINITY.—A series of FAMILIAR LECTURES on the Sacred Localities connected with the week before the Resurrection. By William H. Odenheimer, A. M., Rector of St. Peter's Church, Philadelphia.

CONTENTS.

Sunday before Easter—The Sacred Localities on the Mount of Olives, along the Road to Jerusalem.
Monday before Easter—The Sacred Localities on the Eastern side of Jerusalem.
Tuesday before Easter—The Sacred Localities within the Walls of Jerusalem.
Wednesday before Easter—The Sacred Localities on the Southern and Western sides of Jerusalem.
Thursday before Easter—The Sacred Localities of Mount Zion, and the Garden of Gethsemane.
Good Friday—The Sacred Localities on the Northern side of Jerusalem. The Temple Site and Mosque of Omer, and the Via Dalorosa.
Easter Even—The Sacred Localities within the Church of the Holy Sepulchre.

Sold by STANFORD & SWORDS, 637 Broadway, New York.
m29-3t

DR. SHERRILL'S HOMŒOPATHIC PRACTICE, for professional and individual use, published and for sale by WM. RADDE, 322 Broadway; also, by SMITH, 488 Broadway, New York, contains a complete and a general system for prescribing, and his great plan of treating Epidemic Cholera, which has proved successful in several hundred cases, without scarcely a failure; pp. 430; price $1. m29-4t$

THE BEST BOOK OF LACONICS EXTANT.—THE World's Laconics; or, the Best Thoughts of the Best Authors, in Prose and Poetry, alphabetically arranged, with an Introduction, by W. B. SPRAGUE, D.D.

"Compiled, as it is, of the 'Best Thoughts of the Best Authors,' it is truly a cabinet of the most chaste, elegant, and finished gems of thought extant."—*Baptist Memorial.*

"Sifted from the chaff, the pure grain is here gathered into the granary, a choice collection, and well worthy of preservation."—*Newark Daily Advertiser.*

"It is those parts of unusual splendor which were written in the author's happy moments, which are here gathered together. They comprise some bright conception, some exquisite sentiment, some pithy saying on almost every subject within the range of ordinary thought."—*Hunt's Merchants' Magazine.*

"This is by far the best book of Laconics ever published."—*New London Daily Star.*

Published by M. W. DODD, Brick Church Chapel.
m29-2t

FOR EASTER.—"CHRIST OUR PASSOVER," AN Anthem for Easter, to be used in place of the Venite; music by Chapple. A new edition now ready; price 56 cents; copies forwarded by mail on receipt of price.

J. A. NOVELLO'S Sacred Music Store, 389 Broadway, New York, and at 69 Dean street, Soho Square, and 24 Poultry, London.
m22-3t

ANTHEMS, &c., FOR THE COMING SEASON, FOR Good Friday, Easter Tide, Ascension, Whitsuntide, &c.

Easter-Tide.

BOYCE. If we believe that Jesus Died. Verse, A.B. Vocal score, 38c.; Vocal parts, 19c.
HANDEL. I know that my Redeemer Liveth. Soprano Solo, 19c.
—— Since by man came death. 13c. Vocal parts, 50c.
—— Behold, I tell you a mystery. Recit. B. | 19c.
—— The trumpet shall sound. Air, B. |
—— Then shall be brought,to pass. Recit. |
—— O Death, where is thy sting. Duet, A. T. | 25c.
—— But thanks be to God. Chorus. |
—— Then shall the eyes.—He shall feed his flock. Air, 13c.
—— His yoke is easy. Chorus. 19c.
—— Behold the Lamb of God. Chorus. He was despised. Air, A. Vocal score, 25c. Vocal parts, 16c.
HARMAN. Jesus Christ is risen to-day. (Hymn) 38c.
—— Lift up your heads. Anthem, 63c.
JACKSON (Masham). Christ our Passover. Vocal parts, 13c.
KENT. Hear my Prayer. Verse, two trebles and chorus. Folio, 19c. octavo, 6c.; Chorus parts, 3c.
—— The Lord is my Shepherd. Verse for treble or tenor and bass, with chorus. 50c. Vocal parts, 25c.
NORRIS, Thomas. Hear my Prayer. Treble Solo, with chorus. 44c.
NOVELLO. The Easter Hymn, newly adapted and variously harmonized as Solo, Trio, Quartett, and Chorus. 25c. Class copy. 3c.
—— The Lord is my strength. 19c. Vocal parts, 13c. Class copy in score, 3c.
PALESTRINA. Behold the Lamb of God. S.A.T.T.B. 31c.
STROUD. Hear my Prayer. 4 voices. Vocal score, 44c. Vocal parts 25c.
WEBBE. Christ being raised from the Dead. Vocal score, 19c.
WILKINS, G. Christ our Passover. Vocal score, 25c; Vocal parts 25c.
PITTMAN, J. The Lord is King. For four voices. Anthem for Easter Vocal score, folio, 13c.; 8vo., 6c.; Vocal parts, 13c.
Dedicted (by permission) to the Lord Bishop of Oxford.

Carols for Easter-Tide.

₊ In consequence of the great success attending the Carols for Christmas-Tide, there are now ready, by the same Authors, and to be published in the same forms,

Carols for Easter-Tide,

Set to ancient Melodies by the Rev. Thomas Helmore, M.A. Words, principally in imitation of the original, by the Rev. J. M. Neale, M. A.

With Melodies. 18mo. size, sewed, 13c. Ditto, by Mail, 14c. Ditto, in packets of 50, $5. Ditto, in scarlet cloth, 25c.

The words only. 32mo., sewed, 3c. Ditto, in packets of 50, 1,25.

With Voice-Parts and Pianoforte Accompaniment. Folio music size, 1,13.

J. A. NOVELLO'S Sacred Music Store, 389 Broadway, New York, and at 69 Dean street, Soho Square, and 24 Poultry, London. m22-3t

FOR THE HOLY DAYS!—AN AMUSING AND INSTRUCTIVE GIFT FOR THE YOUNG PEOPLE!—Do you want a "Geography without a Master?" then buy a Dissected Map, which will keep the boys and girls as quiet as mice, and at the same time teach them the locality and boundaries of the different States of their own country.

Our series now comprises a map of the United States, the Eastern, Middle, Southern, and Western States, each $1 50
A map of New York, price 1 00
A map of the United States, cheap form 50

Sold by all Booksellers, and by MERRIAM, MOORE & CO., Troy, New York.

For sale by D. APPLETON & Co., and A. S. BARNES & Co., New York.
oct 28-1y-e3w2

NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY, Boston, Massachusetts. Chartered April, 1835. Branch office in Metropolitan Bank Building, 110 Broadway, New York. Capital and accumulation of premiums to meet losses, over $600,000, after making and paying a dividend for the last five years (in cash, not in scrip) of 30 per cent., amounting to $141,000.

The entire surplus profit is divided among the policy holders every five years, thus avoiding the unnecessary and uncertain tendency of large accumulations of unpaid dividends, erroneously called capital, and also affording a certain and good rate of interest on the amount of premiums. $100,000 is deposited with the Comptroller of the State of New York, to meet the requirements of the law, to secure policy holders in that State.

THIS IS THE OLDEST AMERICAN MUTUAL LIFE INSURANCE COMPANY, AND ONE OF THE MOST SUCCESSFUL.

Insurance may be effected, for the benefit of a married woman, beyond the reach of her husband's creditors. Creditors may insure the lives of debtors.

A blank form for application for insurance, or a copy of the Company's pamphlet, containing the charter, rules and regulations, also the annual reports showing the condition of the Company, will be furnished gratis.

WILLARD PHILLIPS, President.

DIRECTORS:

Chas. P. Curtis,	Sewell Tappan,	Thos. A. Dexter,
Chas. Hubbard,	Wm. B. Reynolds,	A. W. Thaxter, Jr.,
Caleb Reed,	Marshall P. Wilder.	

BENJ. F. STEVENS, Secretary.

Messrs. Wm. W. Stone (Lawrence, Stone & Co.), William G. Lambert (A. & A. Lawrence & Co.), and Henry L. Pierson (of New York city), consent to be referred to, relative to the character and standing of the institution.

EDWARD H. PARKER, M. D., 279 Fourth-avenue, Examining Physician, New York city.

JOHN HOPPER, Attorney and Agent for New York. a5-eow6m

BROTHERHOOD OF THE PROTESTANT EPISCOPAL Church, of Brooklyn.—At the annual meeting held March 6th, the following officers were elected for the ensuing year.

President—BAILEY J. HATHAWAY, Spencer street, near Willoughby Avenue, or 13 Platt street, New York.
First Vice President—FERDINAND WALKER, Clinton Avenue, South of Myrtle.
Second Vice President—WM. W. RUSSELL, 275 Pearl street.
Corresponding Secretary—LEWIS MORRIS, 25 Tompkin's Place, or 87 Wall street, New York.
Recording Secretary—CHARLES S. STONE, corner of Court and Joralemon streets.
Treasurer—THOMAS K. LEES, 79 Pine Apple street, or 9 Maiden Lane, New York.
Trustees—Samuel B. Caldwell, Charles H. Birney, L. R. Chesbrough, John W. Moore, J. R. Brockelman, C. M. Livingston, H. A. Spafard, John Hamlett, and J. Manley Halsey.

The objects of this Brotherhood, are the mutual care and relief of its respective members in times of sickness or accident, the burial of its deceased, the succour of their Widows and Orphans, and the promotion of Christian fellowship and love; and, also, according to its ability, to aid distressed members of the Church generally.

Copies of the By-Laws may be obtained of any of the officers or members on personal application, or through the mail, by applying to the Corresponding Secretary. m29-3m$

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not physically disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1855.

President: RICHARD SILL, 343 Broadway.
1st Vice President: CHARLES P. BURDETT, 47 Fulton street.
2d " " JOHN G. AMBLER, M. D., 31 Washington Place.
Corresponding Secretary: O. B. WILSON, 12 Beaver street.
Recording Secretary: THEO. R. MCILWAINE, 194 Broadway.
Financial Secretary: A. W. HOTCHKISS, 102 Chambers street.
Treasurer: CHARLES G. TILL, 299 Broadway.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary. m1-1y

THE CHURCHMAN

IS PUBLISHED every Thursday, for the Proprietor, at No. 111 Broadway, (in TRINITY BUILDING, Rooms 38 and 40,) New York.

It is now as it ever has been since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends those principles and that policy which have characterised the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

TERMS: *Three Dollars* a-year, payable always in advance. No subscription received for less than six months, or discontinued unless arrearages are paid, except at the option of THE PROPRIETOR.